The Churchman.

VOLUME XVI. No. 10.
THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.
WHOLE NUMBER, 790.
PUBLISHED FOR THE PROPRIETORS.
NEW-YORK: SATURDAY, MAY 9, 1846.
AT No. 12 JOHN STREET.

Poetry.

For the Churchman.

JOSEPH'S BRETHREN OFFERING THEIR GIFTS.

"And carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds." "And they made ready the present against Joseph came at noon."

Noontide in Egypt—burning, sultry noon:
The winds were hushed, or came with scorching breath
Athwart the desert. From his zenith height
The sun looked fiercely, and a sterile soil,
Giving no sheaf unto the reaper's hand,
A dreary waste lay 'neath his withering beams,
While lean-eyed Famine, unabashed and grim,
Stalked on, a hideous ghost, of all the land
Rightful inheritor.
And Joseph came
From Pharaoh's treasure-house, burdened with care
Of an o'er-famished people. It were rest
To lose awhile, methinks, the weary sound
Of that one cry, entreating, "Give us food;"
And at the sultry noontide, he might come
To the dim coolness of his palace roof,
Reposing ere the midday meal was served,
And feel the pressure of his children's hands,
Or the soft kiss of Asenath.
They came,
Bounding to meet him, from the inner court
Where they so long had listened for his step,
And Joseph paused a moment, to return
Manasseh's fond embraces, and unclasp
The arms of Ephraim, that upon his neck
Had laid their pleasant bondage: but the lads
Read a strange sadness in their father's eye,
And when so hurriedly he bade them go
Back to their mother, for he might not sit
Beside them at the fountain's dewy lip,
Or tell to-day the tales of olden time;
With eyes down cast, and drooping head, in awe
At his unwonted sternness, they obeyed.
And Joseph's brow was troubled: at the door
As he passed in, his brother Benjamin
Stood with the men of Canaan, and a flood
Of blessed memories had o'erswept his soul,
Waking to life a thousand trembling chords,
When the young playmate of his early days
Bowed low before him.
Changed he was, how changed!
Yet something on his features lingered still,
Expression undefined, a smile perchance,
Which spoke of other years. Ah! could it be
The laughing boy who sported by the side
Of the old Patriarch? and loved to play
As the light fingers of the southern breeze
With the long tresses of his silver hair?
The same fair child himself had loved so well?
Who slept beside him, sheltered by his arm
Through the night watches, while he fondly deemed
Above them hovered in her angel robes
The form of their lost mother? Ay! the same,
But passing years had well fulfilled their task,
Stripping the hue of childhood from his cheek,
And clothing it in manhood's darker guise.*
The gifts had been prepared—the Hebrews came
Bearing their present humbly to his feet,
And Joseph's heart throbbed audibly, the while
He looked upon the offering. Memory
Held her clear mirror to his moistened eye,
And once again he stood in Hebron's vale,
And listened to his father's loving voice,
Sending him forth to seek the bleating flocks
His brethren fed in Schechem. On his head
The loved hand lay which rested kindly there
In silent blessing ere he turned to go,
His ear seemed filled with the soft murmuring
Of honey-bees around the Patriarch's tent,
And the fresh vines that drooped above his path
Gave their ripe clusters to his gathering hand;
His home was left, he little dreamed for aye,
And Canaan's soil lay pleasantly beneath
His lingering footsteps.
Then a goading thought,
Quick in succession, filled the perfumed air
With richest odors, and the merchantmen,
The Midianites with spicery and balm,
Came on their laden camels, and he knelt,
A captive mid them. Fierce, impatient tones,
Loud words of traffic, came upon his ear,
The counting out of coin, and the wild jests
Of Ishmael's ruthless sons at all his grief.
Fresh o'er his soul the sickness of despair
Rushed with the passing memory of that hour,
But Joseph nerved himself, and like a king
Stood up before his brethren.
Tenderly,
He asked them of their welfare, "The old man
Of whom ye spake to me, is he alive?"
And they made answer, "Yea my gracious lord,
Thy servant is in health, he is alive."
Then reverently bowed down the knee to him,
And made obeisance.
But when *he* stood forth,
"His brother Benjamin, his mother's son,"
With what a yearning thrill the exiled heart
Of Joseph, sprang to greet him, from his lips
Broke the warm blessing on that brother's head,
"My son, God unto thee be gracious." Tears,
Sealed in their fount, within the strong man's breast,
Bursting each barrier, swept adown his cheek;
O'ermastered by a love so long unknown,
So long unrecompensed, he turned aside
Seeking his chamber's inmost solitude,
And shrouding up his face in his loose robes,
In very childlike weakness, Joseph wept.

M. N. M.

The love of the world and religion are incompatible, and destroy one another.—*Bishop Thomas Wilson.*

We often hinder our recovery, health, ease, &c., by trusting to physic and worldly means more than to God. Means succeed just as far as God pleases. God sends pains of the body to cure those of the soul; if He sends them, He only can cure them. Be not impatient to be at ease: while you are chastened, you are sure God loves you; you are not sure of that when you are without chastisement.—*Bishop Thomas Wilson.*

The best way to remedy wandering in prayer is, not to let the mind wander too much at other times, but to have God always before you in the whole course of your life. Be not over much disquieted, though your mind should wander; trouble and disquiet distract your mind the more; but rather endeavor to possess your soul in patience, and God will pity and help you.—*Bishop Thomas Wilson.*

---

* Benjamin is spoken of as "the lad," yet we read that when he came out of Canaan at the command of Joseph, he was the father of ten sons.

From the Christian Remembrancer.

FRENCH INFIDEL NOVEL-WRITING.

It will be remembered, that in the commencement of these remarks we said, our quarrel with M. Sue was not on account of his charges against the Jesuits—with which we have not concerned ourselves. We leave those charges where they are. We have not touched them. We have done battle on other grounds. It is because his book is immoral and irreligious, that it is now attacked. For the truth is, the Jesuits are only his stalking horse. Under pretence of attacking them he attacks the whole clerical body of the Church of his country—all ministers of the established religion of France. It is not a portion of the clergy, those attached to the Order of Jesuits, or to their principles, (as distinguished from any other principles of the clergy of France,) which he endeavors to set forth in the blackest and most odious colors, but the clergy in general—there is no distinction. He *talks* about poor country curates, earnest, faithful men, and about others who are ready to hazard their lives in missionary labours. But this is mere talk; these are but sentences thrown in here and there, the better to set off the bitterness of his invectives, to aggravate the wickedness and hypocrisy of the Priests in general, (as being utterly set against all these earnest faithful men,) and, by an air of candour, to dispose persons to receive his statements withless suspicion.—Let it be observed, this story presents an unbroken mass of clerical crime—not as of individuals, but of the compacted harmoniously working body. The authorities at Rome are represented as venal, corrupt, and unprincipled. No crime hinders their promotion to the highest offices—Cardinals, Bishops, Abbés, and Abbesses—not one here and there, but the class in general, are banded in one common guilt. Lying, murder, gluttony, hypocrisy, the basest venality, and profane jesting about holy things, are made their characteristics. Their office, as in charge over Christian People, is represented as made by them a mockery—a thing about which they are really in no concern. This will be seen by just supposing the case of a novel in England against High Church, or Low Church. In either case the party written against would be represented as untrue to their Church, as dishonest men, holding a place they had obtained under false colors: and they would be contrasted with real characters, of what were judged the genuine Church of England ministers, characters drawn out as really and energetically as those sought to be exposed. The offenders would be represented as being what they are, in spite of, and against, the system they unworthily represented. With M. Sue it is quite the reverse. The infamous Priests are the genuine fruit and offspring of their system—its natural developement. They are corrupted by it into being these monsters of vice. They escape being such as by a miracle. Like the Abbé Gabriel, their moral sense barely resists the strong stream of iniquity, which has all but swept them away. If this [illegible] all Bishops and Abbés made so dreadfully alike in atrocious wickedness? Why has he assailed such a book as the Imitation of Christ, as bitterly as if it were blasphemous and immortal? Why has he spit his venom against the Saints of the Church? How has he dared to place our Lord's name side by side and on a level with Plato, as the opinion of one of his characters whom he has represented as a most upright, generous-hearted, worthy man? How is it that Christianity, in any open acts of church-membership, is made in his book to be the profession of hypocrites, or of weak, gossiping fools? How is it that his best characters are utterly irreligious? How is it that he represents the deadliest sins consistent with characters, noble, generous, and even pure in a certain way? Why does he so labor to make it appear, that true religion (as he understands religion) may be in its highest and most devoted forms, without any external Christian profession? Why does he represent those whom the Church has, for sixteen centuries, honored as martyrs, as so magnified out of a spirit of bigoted priestcraft, while in truth they are less worthy to be compared in true Christian heroism and Christian love, with the *firemen* of Paris? The reader will of course deem this an exaggeration, unless he have the passage under his eye. We could not expect credit to such a statement unsupported. So here are the author's reflections. He is speaking of acts of generous self-devotion, during the time of the cholera, in waiting on the sick, and takes occasion to deliver the following lecture to the clergy for their general selfishness.

'If you listen to them (priests and monks) there is, for example, nothing to be compared to the courage and self-devotion of the priest, who goes to minister to a dying person. Nothing more admirable than the Trappist, who could any one believe it, pushes Evangelical self-denial, even to clearing and cultivating the lands that belong to his order! Is not this inconvincible? Is it not Divine? To prepare and crop the ground, *whose produce is for yourself.* Truly this is heroic: and we too admire it with all our powers.

'Only at the same time that we recognise what is good in a priest, we will ask humbly whether they are monks, ecclesiastics, or priests: those physicians of the poor, who at all hours, by day or night, hasten to the wretched pillow of the afflicted: those physicians, who during the cholera, &c., those men of science, those young practitioners who . . . . braved death in Spain when the yellow fever decimated the population . . . . Are those millions of laborers Trappists . . . . who clear and water with their sweat ground which is not theirs, and that for wages insufficient for the simplest wants of their children?'

'Lastly, (though perhaps this will appear puerile, but we hold it to be indisputable) are those intrepid men monks, ecclesiastics, or priests, who at all hours, by day or night, dash with a fabulous intrepidity into the midst of flames, scale the blazing beams and burning ruins to save property that does not belong to them, to rescue people unknown to them, and that in simplicity, without pride, without privilege, without affected solemnity, without remuneration beyond the ration of bread which they eat, without any mark of distinction beyond the soldier's dress they wear, and all this without in the least pretending to any exclusive claim to conrage, or self-devotion, or to being some day almost framed and canonized? And yet we consider that these so many hardy Sappers, (Firemen, we call them) who have risked their lives in twenty fires, who have snatched old men, women, and children, from the flames, who have preserved whole cities from the ravages of fire, have *at least* deserved as well of God and man, as Saint Polycarp, Saint Fructuosus, Saint Privé (?) and others more or less sanctified. . . . . . .'

'No, no, it is not a few intriguing, swaggering ultramontaneous, who alone retain, as they would have it believed, the tradition of devotion of man, to man, of sacrifice of the creature for the creature: in theory, and in fact, Marcus Aurelius is as good as [*vaut bien*[S. John, Plato as Augustine, Confucius as S. Chrysostom. From antiquity to our times, the condition of mothers of families, friendship, love, science, glory, liberty, have independently of all orthodoxy, an army of glorious names, of admirable martyrs, to set against the saints and martyrs of the calendar. Yes: we repeat it, never did the monastic orders, who pique themselves most on self-devotion to mankind, do more for their brethren than during those terrible days of the cholera did so many young libertines, so many lax (coquettes) and charming women, so many heathenish artists, so many literary Pantheists, so many materialist Physicians.' . . . .—Vol. x. ch. 5.

M. Sue is excommunicated, and he blusters and pretends to make fun of it. But when people make a great parade of not caring, and vent much abuse at what they afiect to be quite indifferent about, it betokens inward annoyance. He calls the sentences of these Bishops against him 'comical ravings and grotesque anathemas,' and says that he has felt a keen, 'pleasant relish for this Ecclesiastical comedy,' (vol. x. ch. 22.) He makes merry at the Archbishop of Lyons, and the Bishops of Langres, Chalons, Chartres, &c. and tells them that he 'freely grants remission and absolution to the venerable and facetious Primate, for his facetiousness against him, if these pious pleasantries have a little enlivened his sheep.' (Vol. x. ch. 5.) We suspect, that though M. Sue so swaggeringly publishes his own sentence, he feels it at times when he would be very unwilling to own it, and very glad if he could help remembering it. He has not so entirely shaken off the Christian prejudices of his education, as he wishes to seem to have done.

Indeed it is evident that in some respects he wishes to keep up appearances, and uses good Christian words as if he meant them. Perhaps he feels his way, sounds what the public mind will bear, and will not go too far a-head, lest his books should not pay; just as his translators have doctored him, and lowered him to suit the English palate. Anyhow there are passages and sentiments scattered up and down his book, which seem to require some justification of the term 'infidel,' which we have applied. We will dispose of this difficulty shortly, by reference to a parallel case. Our readers are probably aware what Gibbon's principles are. They know that he was an unbeliever. Perhaps some may not know the tone of his remarks about Christianity in his history. We could imagine rather an unobservant reader perusing those chapters in which he treats of Christianity, without perceiving that his endeavor is throughout to bring the truth of it into question, and to make its professors either ridiculous, contemptible, or hateful. He maintains an air of candor, a sort of ironical respect, he uses the language of a believer, whilst he points out and laments, or affects to glory in, the slightness of proof on which the faith rests. He deplores the vices and infirmities of the early Christians; he describes them so as to make their scruples and practices ludicrous; he points out their errors with an air of philosophical compassion—pretends to draw a veil over things too bad for him to mention. He balances theological differences with such apparent impartiality, that either side seems involved in like uncertainty. Scripture miracles are alluded to, and wonder expressed, that though firmly believed afterwards, they were 'beheld by contemporaries with careless indifference,' or that they were entirely unnoticed by nearly all contemporary authorities. And in general he laments, that in God's inscrutable purposes it should be, that those who were at once the most educated and virtuous of mankind should reject Christianity. He is distressed by the [illegible] another, among the Fathers of the Church; he deplores the infirmity of human nature, shown in the violent dissensions on points of no consequence! he takes notice of the bad lives of many of the most eminent saints, before their baptism—of the grievous falls of many, through their aiming at an over-high purity—of the missionaries of the Gospel, after the pattern of their Divine Master, not disdaining the society of men, and especially of women, oppressed by the consciousness, and very often by the effects, of their vices,' and the too common overweening ambition and spiritual pride, resulting from their abandonment of the comforts of married life. With all this, his language is everywhere guardedly respectful about the 'Deity,' and 'the Divine Founder of Christianity.' 'Holy Bernard,' 'venerable Bede,' 'zealous father,' 'Cyprian, Doctor, and guide of all the western Church,' 'pious Christians,' 'most holy region,'—are the kind of phrases with which he abounds; and under cloke of these fair speeches, he endeavors to insinuate doubts everywhere. Now, this school and tone of infidelity seems being revived in France. M. Sue's language partakes largely of it. So does that of another, whom we had intended to have noticed at large in this article had space allowed. We mean Michlet, who in some respects, is more offensive and mischievous than M. Sue. They are of a like school; and, if we remember rightly, M. Sue somewhere in his novel refers to him approvingly. And so in a few remarks we mean to make on this French Gibbonism, we may class them together.

The peculiarity, we believe, of Gibbon as an infidel writer is his affectation of candor. His is a covert infidelity: he insinuates doubts rather than states them.* He points and turns his sentences so as to suggest difficulties, and then leaves them without drawing them out; he instills the poison, and leaves it to work quietly into the system; he is cautious not to alarm prejudices or awaken suspicions unnecessarily; but the work to which he addresses himself is to undermine the very foundations of belief in any revelation. The two French authors, also in their way, are for keeping up appearances. They pretend respect for the original of Christianity, they are but exposing its monstrous recent corruptions. M. Sue respects and honors good, sincere priests; he would not attack them, he is only against the Jesuits; but we find by and by, that his Jesuitism embraces every part of the priestly office, as existing in the usages of the Church of his country. Vows, orders, confession, absolution, sacraments, spiritual guidance, authority, orthodoxy, discipline, are all merged in his comprehensive term of Jesuitism. You will find outbreaks here and there, in which all these are severally reviled or sneered at. M. Michlet is more open, or more clear-headed: he sees this, and unhesitatingly deals with them as they are. The priest, as such, is the object of his attack. Jesuitism only sustains the brunt and onslaught, because that order has been most forward in the theory and actual exercise of spiritual guidance. M. Sue seems to draw a line between the working clergy, the poor parish priests, and the objects of his attack. M. Michlet does not conceal that the one is as bad as the other in theory and in practice. The parish priests are likely to be worse, as from being duller, more ill-bred, less qualified to take a part in society, or to have any literary pursuits or relaxations; they are more likely to be licentious and meddlesome; and are so, too, for that is what he sets himself to exhibit.

However, allowing for some slight differences, it may be said Gibbon gives the key-note, and these two disciples strike in, with variations, 'et cantare pares, et respondere parati.' Gibbon says, speaking, with his accustomed sneer, of the primitive Christians, 'The unfeeling candidate for heaven was instructed not only to resist the proper allurements of the taste or smell, but even to shut his ears against the profane harmony of sounds, and to view with indifference the most finished productions of human art. Gay apparel, magnificent houses, and elegant furniture, were supposed to unite the double guilt of pride and sensuality.'—Chap. xv.

M. Sue has a passage upon the irreligiousness of the monastic dress, on account of its coarse plainness, whereas all the elaborate arts of the female toilet, which occupy several pages in describing, are fulfilments of the divine purpose.

M. Mitchlet, to impress the reader with the dull sombre, melancholy, deadening influence of the monastic life, tells a story of a lady who lost her way in the 'quartier des convents,' and was so overcome by the mere outside of the buildings, that she sat down upon a curbstone and wept (p. 66). The very building, he says, remind you of a 'priest' or 'old maid.'

Gibbon gives the note again: 'It was not in *this* world that the primitive Christians were desirous of making themselves either agreeable or useful.'—(Chap. xv.) These lazy monks, these ill-dressed nuns, these houses of retreat, what use are they? echo the modern disciples. All energy is lost in them, and what there is breaks out in gossip, spitefulness, ill-temper, intrigue, and the endeavor to draw others into the same wretchedness. How selfish they are (cries M. Sue,) they work with their own hands for the bread they eat. Yes; and adds M. Michelet, it is nothing but a vicious principle introduced into their devotional exercises that keeps them from ennui, and giving up the very purpose for which they are associated. Why does not the state interfere (cries M. Sue), and prevent money being given to any ecclesiastical establishment? You put a check upon gambling houses and rouge-et-noir tables, why not upon these, the worst species of gambling-houses? for under pretence of persons doing a good deed by such bequests, 'certain priests have had the sacrilegious hardihood to devise a *game of hell or paradise*, to make themselves the croupiers at it, (Vol. ix. 2). Why are not such sums given to the poor? But if they were to do so, M. Michelet is keen enough to see through the purpose: they have some base, time-serving, crafty end in view. Look at St. François de Sales, what did he dispense so much money for among the poor Savoyards? It was to make the people 'abjurer leur foi pour organiser une guerre de séduction', (p. 28).

Once more Gibbon starts them, on a topic which he handles with peculiar zest—chastity and marriage. He tells you the primitive Christians had 'whimsical laws' about marriage, which if he enumerated, 'would force a smile from the young, and a blush from the fair.' But M. Sue could not bring himself to quote *même en les gazant* les élucubrations du dé lire érotique de Sœur Thérse.' And next M. Michlet, notwithstanding the touch of pleasantry with which he details the grossest profligacies in convents, yet could not venture to copy the letter, 'innocente à coup sûr, maissi imprudente,' which Boussuet wrote, when an old man, to Madame Cornuau, explainining a passage in the song of Solomon (p. 128; English edition, p. 76.)

And this brings us upon a topic in these moderns which we can but just touch, in which the [illegible] and insinuates, but still 'gives good words with his lips.' The primitive Christians, according to him, were ridiculous, whimsical, extravagant, affecting to despise what was beyond their reach, and sometimes surprised into grievous sin through wantonly exposing themselves to temptation, but still sincere, and in the main, he would say, of course in the right. Again Bishop Butler speaks of the love of God being in his age called enthusiasm, as it will be everywhere by the generality of the world. But the modern infidel far surpasses this. Not content with sneering at and despising it, this school represents the love of God as *indelicate.* We would apologize for such a word, if there were not real cause for using it. These books are amongst us, and people are reading and talking of them, without perceiving what poison is being instilled. These Frenchmen make the love of God indelicate; they affect to be shocked by the expressions to be met with in prayers, meditation, and devotional exercises of holy people; that is to say, with their thoughts and words raised in solitude unto their God our Saviour.

So too they affirm of letters written to persons in whom the writers repose the greatest confidence and affection, as 'beloved in the Lord,' that their language is amatory, sensual, indelicate; and they quote a few lines, and readers are staggered; though, let it be observed that the expressions of 'Spouse' and 'Bridegroom,' as applied to our Lord, are *also* sneered at by Michelet. Here are persons who during their lives were honored as holy, consistent Christians, by the generation in which they lived. Certain passages of their writings are now brought forward, some of them devotional expressions and thoughts, addressed to their Lord and Saviour; some in letters to those whom they judged companions, in the same hope and faith, expressions, be it remembered, founded on Scripture images; and on the strength of these being capable of a sensual sense in the mouth and heart of a sensualist, we are called upon to pronounce, that they *were* thus used and intended: that these persons were in truth persons of grossly impure hearts and thoughts, and that their very prayers were tainted with a tone of sensuality.

In the name of common sense, can such a preposterous charge be sustained? If the church to which those persons belonged could not pronounce rightly on what kind of persons they were, who can? Is it believed that members of the Church of Rome do not know what purity and holiness mean? Is it believed, that her priests of station are in a firm compact to bless what God has cursed? Rather take the candid yet measured statement of the writer of an excellent little Ecclesiastical History.

'It would argue a prejudiced and uncharitable mind to close our eyes on several bright examples of Christian holiness, that have adorned the Roman communion in later ages, and refuse to recognise the impress of Divine grace in lives adorned with every virtue which can flow from a lively faith and charity.'—*Palmer's Hist. of the Christian Church,* ch. xxv.

Do we, then, utterly disbelieve all Michelet's statements? No! there are some fearful cases of depravity, which to us appear established, *e. g.* with respest to Molinos and his school, if so it may be called. Indeed, could it be otherwise, when the author, in his office of scavenger, is sweeping up such filth as he may collect together since the year 1600? Only fancy some infidel at home raking together all the stories he could of profligate fellows of colleges in Oxford and Cambridge, and criminous clerks abusing their trust in their parishes;—what would we say of such a book? Should we regard the author as having given a fair notion of the general state of discipline and morals in our church? What credit for fairness of intention can M. Michelet deserve, when he applies his broom first of all to sweep together charges and insinuations against one, whose manner of life the historian before quoted thus describes:

'He laid down a plan of life, to which he ever after rigorously adhered. He resolved to wear no expensive clothing; to have no paintings except of a devotional character in his house; to possess no splendid furniture, to use no coach or carriage, but make his visitations on foot. His family was to consist of two priests, one to act as his chaplain, the other to superintend his servants and temporalities; his table to be plain and frugal. He resolved to be present at all religious and devotional meetings and festivals in the churches; to distribute abundant alms; to visit the sick and poor in person; to rise every day at four, meditate for an hour, read private service, then prayers with his family; then to read the Scripture, celebrate the holy Eucharist, and afterwards apply to business till dinner. He then gave an hour to conversation, and spent the remainder of the afternoon in business and prayer. After supper he read a pious book to his family for an hour; then prayed with them, and retired to his private devotions and to rest. Such was the general mode of life of this excellent man.'—*Palmer,* p. 316.

Of such an one, M. Michelet says: 'S'il permet aux religieuses tel et tel petit mensonge, faut-il croie qu'il se les soit refusés toujours à lui-même;' and that in his zeal to convert, he resorted to means scarcely honorable—'interest, money, places, authority, intimidation'—(pp. 27, 28;) and labors, by fine inuendoes and insinuations, to make it appear, that his feelings towards Madame de Chantal were unbecoming their relationship to one another, and that, at any rate, Madame de Chantal's passionate love for him was of that sort, that he was oblidged to keep her at a distance, though it in no way altered his notions of her holiness. This is certainly a token of the spirit in which M. Michelet sets himself to examine facts. And it is not to be wondered at, that, with such predispositions, his moral vision has detected what others never would have suspected.

Here we take leave of Eugene Sue and his school, with the hope and conviction, that if ever there should rise up among us an infidel to rake up slanderous accusations against time-honored names in our Church (as *e. g.* if some one were gravely to revive the slander against Hooker,) and the book were to be translated for the similar edification of the French nation; there will not be wanting some French priest, who, for the love of truth, will lift up his voice, even without inquiry, and say, 'Though these are not of our Communion, we will not believe that men who have been of such corrupt minds, and have so made a "gain of godliness."

---

* See Gibbon, chapters xv. xvi. xxiii. xxiv.

Communications.

For the Churchman.

"SIMON, SLEEPEST THOU? COULD'ST NOT THOU WATCH ONE HOUR?"

Mr. Editor,—In this short and touching question, has not our blessed Lord again returned, in the solemn season now passed by, and addressed his lukewarm sleeping Church, who, with professions of love and zeal like those of Peter's has engaged to follow him whithersoever He goeth, even to sufferings and to death? And yet, how with that disciple does she follow him but afar off to witness his too frequent betrayals and crucifixions? for even now in our midst are there many Gethsemanes, many mountains of Calvary! from which we may hear resounding, "Is it no[illegible] which is done unto me wherewith the Lord hath afflicted me in the day of his fierce anger?" The blessed Head is now suffering in his scattered and disjointed members, some denying and others betraying, and all in this dark hour of the night heavy and overcome with sleep, heed not the repeated returns of their sorrowing and agonized Lord. Again and again, in their stated seasons of fastings and watchings does he gently touch them saying, "Why sleep ye, rise and pray lest ye enter into temptation. Yet, as of old, they still sleep on. Oh! compassionate Saviour, ever full of kind entreaty and tender expostulation, how ready art thou to find an excuse for thy weak and tempted children!—More ready to forgive than they to pray, remembering that they are but dust—that the spirit truly is willing but the flesh is weak. How dost Thou now behold Thy Church but as a bruised reed; a reed shaken by the wind, tossed to and fro by the rude and angry blasts of the terrible ones, yet Thou wilt not break it; and like smoking flax Thou seest the flickering flame of love struggling as if for very existence, almost ready to expire, smouldering under the rubbish of the world, yet dost Thou not quench it! "For a bruised reed shall He not break, and the smoking flax shall He not quench." He shall not fail nor be discouraged, though His people sin against Him seventy times seven in a day, if they do but repent, for His mercy is unwearied and His patience all-enduring. His dispensation now towards us is one of love and forgiveness—a great mystery of love! and as He would have us measure to others, so will He mete to us. The law He lays down of the seventy times sevenfold remission of injuries, is but a transcript of Himself. If He thus forgives sins, all our lives long, which merit eternal punishment, and restores to us a crown of unfading and imperishable glory, what is there then that we shall not forgive our brethren? If with kind looks and tender expostulations our Divine Redeemer could win back His erring disciples to their path of duty, how much more willing should we be to restore and gain back a fellow sinner like ourselves—an offending brother, by love and kindness.

Let our Church now ask herself the question, how do I stand judged by my Saviour's sacred law of Christian love? Truly may we all say with the prophet, "Oh Lord, to us belongeth confusion of face because we have sinned against Thee, neither have we obeyed the voice of the Lord our God to walk in His laws which He set before us"—even the greatest law of all others, the law of *Christian love,* set visibly before us in the bleeding wounds and dying groans of the immaculate Son of God.

CHARITAS.

For the Churchman.

REMARKS ON BAPTISM, IMPUTED RIGHTEOUSNESS, &C., &C., IN A LETTER TO A FRIEND.

LETTER II.

My Dear P.—Though I am very happy to learn from C—— that my fears respecting the stability of your correct views of Baptism, are unnecessary, still as it is a subject to which I have paid some attention, I will, if you can have patience to read, go on with it.

But first I would explain what I mean by using the term "Sanctification" as connected with Baptism; an expression with which our friend C—— quarrels. As I stated to you, I did not use it on account of its *peculiar* fitness, but to avoid that ambiguity in which too many seem to delight, when speaking or writing on this subject. I think, however, that it is quite defensible, and indeed really correct. That Regeneration and Sanctification are not strictly convertible terms I grant, but that of necessity they go together I also believe; and hence I used the latter in order to express exactly what I meant by the former. That I am correct in this, let the Baptismal Service prove. What is Sanctification but the Holy Spirit's influence on the heart? Before Baptism we thus pray,—"Give thy Holy Spirit to this infant;" and in the Exhortation we tell the Sponsors that they have prayed "sanctify him with the Holy Ghost;" and then we declare that God will do this. After Baptism we thank God not only that he has "regenerated this infant," that is, removed his original guilt and restored him to the Divine favor, but that this has been done "with thy Holy Spirit;" surely this includes, or rather is, sanctification. Lastly, in the Catechism the child declares his belief in "God the Holy Ghost who *sanctifieth* me and all the elect people of God."

But let us hear the Book of God itself on this matter. In Ephesians v. 25–6, it is said that Christ gave himself for the Church, "that he might *sanctify* and cleanse it with the washing of water by the word;" again, Titus iii. the "washing of regeneration and renewing of the Holy Ghost" (i. e. sanctification) are coupled together as component parts of Baptism; so also, and lastly, Corinthians viii. 14, the children of a believing parent are said to be "holy," that is of course by Baptism; it is clear that the holiness of a child can only be the sanctification of its nature, as of active righteousness they can know nothing.

Now my dear P——, I think I have fully justified my use of the term sanctification; and to my mind even this cursory review shows with fresh force how clearly the Bible and the Church teach the doctrine of Baptismal renewal and salvation. But C—— appears to have confounded the *completion* of sanctification with its *commencement* and *progress;* whether a child be "sanctified wholly" is quite another question, and one with which we have now nothing to do; but that in Baptism the work of sanctification is fully and savingly commended does not appear to me to admit of a question.

TUESDAY 21st.

My Dear P——, I had written thus far when yesterday I received your very welcome letter. I assure you it gratified me; it is cheering now and then to find one who is content to receive the "kingdom of heaven as a little child," and believe and rejoice in *whatever* God has revealed and the Church substantiated. Not that I despise *private judgment* or lose sight of *personal responsibility;* I believe the proper exercise of these is requisite in order to prevent the Church falling into a blind superstition, for the *natural* tendency of all with which man is connected is to decay; but then the use of private judgment is assuredly not to assume a personal infallibility, but to discover what it is that the *Bible* and the *Church* do teach; and if ever unhappily they should be clearly and unquestionably at variance to adhere to the former; such a case, however, has I believe never occurred; and I think, from the promise of Christ, never can. This sentiment, however, will apply to sections of the Church, as in the cases of the Romish and Greek portions; but in these instances it is the duty of private judgment not only to discover what the Scriptures teach, but also how the really Catholic Church interprets them;—in this the true exercise of private judgment [illegible]

From the above remarks you will readily conjecture that I should not have been disposed, had I been present, to permit Messrs. —— to confine the controversy respecting Baptism to the Bible; not but what I think it amply sufficient to establish the truth of the orthodox doctrine; but it does not appear to me right to admit a principle so *unscriptural.* The Bible clearly points us to the Church as the appointed guide, because its own true interpreter. Is it not wrong then to suffer men to separate what God has so decidedly joined together? But, again, as you well know, those who question the soundness and authority of the collective Church do fearfully shake the foundations of the Holy Scriptures themselves; for the primitive Catholic Church had not only to preserve them, but to exercise its holy judgment in the decision as to what, amidst the mass of clerical writings then abroad, was and what was not inspired. Now if the true Catholic Church is not competent to judge in the matters of doctrine, how could its decisions be trusted as to these writings which form the foundation of our faith? In truth I see not but that the Bible and the Church must stand or fall together.

I cannot, my dear P——, admit your definition of Baptism as a change of state rather than of nature. It appears to me that it agrees neither with the Bible nor the Church. And this I hope will be evident to yourself when you consider how decidedly both the Bible and our Church teach that we are *sanctified* as well as regenerated in Baptism, as stated in the commencement of this letter, and which may serve for the second topic I was to adduce, namely, the doctrine of the Church on this question.

But permit me to go a little further into your supposititious view, for I admire the caution with which you advance it. You say, "But if we are to understand by the infants being *born unholy,* merely a state of *imputed unholiness,* in consequence of the fall of Adam, and of its being born again by Baptism, a state of *imputed holiness* as well as of *righteousness,* in consequence of the obedience of Christ, then I think my solution (that is, that "Baptism is a change of state rather than of *nature*") is clear." This I have already stated that I believe to be incorrect, for that a *sanctification of the nature* is one of the consequences of Baptism. But I also think that "imputed" sin or holiness is what the Scriptures and the Church know nothing of; and further that both distinctly teach us that our natures are originally and positively evil, but that by grace in Baptism, and by its subsequent increase, they are made positively holy; this last, "Baptismal Sanctification," I have already shown.

Your "imputed" notions are, I suspect, a remnant of —— College, unawares although it may be to yourself. I am always puzzled to know whence these doctrines of "imputed righteousness and sin" arose; assuredly I cannot find them in the Bible; I find there that "*faith* is imputed for righteousness," but then that is the faith not of *another,* but of the *individual himself,* and is itself the fruit of that sanctification which has already commenced its influences in the heart; and that such full and complete faith as that of which the Apostle speaks, is the result of such sanctification. But that the sin of Adam is imputed to his posterity, or that the personal righteousness of Christ is imputed to believers is a doctrine, I venture to say, as contrary to Scripture as it is repugnant to Christian reason. Where is there one passage to support it? And surely a Christian man's reason tells him that his God cannot suppose a fiction! and *it is a fiction* to suppose that *I am guilty of Adam's transgression* in eating of the forbidden fruit. On the contrary, Scripture asserts that we shall be judged "every man according to his (that is his own) works." It is *equally a fiction* to say that the *righteousness of Christ,* wrought by him when upon earth is *my* righteousness. God is truth; He cannot, therefore, suppose or act upon what is *not* truth. That the sins of the fathers are said to be visited upon the children, I know; but remember, that is when the children continue to walk in the wicked ways of their fathers. Now, evidently, the simple meaning of this and similar passages is, not that the *sin* of the father is imputed to the children, but that, so to speak, its proper and natural *consequences* fall upon his children in shame, evil habits, loss of station, &c. &c., as we see every day in the children of drunkards and other profligate characters; but that where the children turn from their father's evil way and walk in the commandments of the Lord, that then he will avert even the natural results of their father's sin. And in the same way,—though that we are saved through the alone merits of Christ is a truth as delightful to the intellect as it is dear to the heart, yet that those "merits" are supposed to be ours always appears to me a fiction bordering on the *blasphemous*. It is not in Scripture, and I am sure that in reason it will not bear an argument. Can God be deceived? And is it not false in fact that the merits of Christ are mine?

But further. Is not the Word of God very explicit as to the fact of our *actual*, not "imputed" natural depravity; And if so, if Baptism restores to us the favor of God, as already proved, it must be by the real removal of that depravity and by the veritable renewal or sanctification of our nature. Now as to original corruption, our 9th Article speaks thus:—"Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but is the *fault and corruption of the nature of every man*, that naturally is engendered of the offspring of Adam, whereby man is very far gone from his original righteousness, and is *of his own nature* inclined to evil, so that the *flesh lusteth alway contrary* to the Spirit." This to you and me, who wish, as obedient and conscientious sons of the Church, to avoid alike the Tractarian and the (so called) Evangelical error of Latitudinarian interpretations of the Articles, this will be decisive as to man's actual depravity.

But one or two passages from the Bible will make the fact still more certain. In Gen. viii. 21, it is written, "The imagination of man's heart is evil from his youth;" in Job, that "man is born like a wild ass's colt;" in Psalm li. David says, "Behold I was shapen in iniquity and in sin did my mother conceive me;" and in the lviii., "The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies;" in Proverbs it is declared that "foolishness is bound up in the heart of a child;" St. Paul declares that those who *are in the flesh* (that is, in a state of nature,) *cannot* please God."

Now, my dear friend, without multiplying quotations, is not here abundant proof of the exact correctness of our Article, and consequently a demonstration of the humiliating truth that our corruption is not "imputed," but actual? If so, the change in Baptism, as is so plainly asserted by the Bible and the Church, must clearly be that of *nature*, not of *state* merely,—"a clean thing being brought out of an unclean."

With respect to ——'s invincible quotation, (1st John iii. 9,) though I cannot quite agree with your view of it, still it appears to me to be nothing very formidable; indeed it is certainly wide of the subject. The Bible requires an honest and enlightened interpretation, and then it is truly a "a lamp unto our path;" but when determinately warped to meet the miserable narrowness of a mistaken sectarianism, who shall answer for the dangerous errors it may be made apparently to sanction? The passage in question evidently speaks of those who not only "have put on Christ," but continue "to walk in Him;"—that such cannot knowingly and wilfully sin is evident from all Scripture and from the very nature of the case; for so long as we walk in Christ, His Spirit *rules in us;* while it does so therefore evidently we cannot sin; for sin is the *wilful* breach of a known law. It is not till we have therefore, at least in a degree, put off Christ that we can thus sin; but that Christ may be thus forsaken all Scripture proves, and —— himself will not deny; for I suppose he professes that he "is born of God," and yet will he venture to say that he has attained such a state of grace that he never sins?

I am now reading a book of defence by an Evangelical (!) Clergyman, lately left the Church in England, who states that the incestuous Christian in the Corinthian Church was a *saint* all the time! This, strange as it may sound, is I believe consistent Calvinism. Now this, shocking as it is, yet evidently shuts the mouth of —— and his friends. What, then, has this to do with Baptismal Regeneration? That the baptized may fall into sin, yea, and that fully and finally, *we* do not deny. Let those who do, meet their own difficulty. That the baptized do so generally, I fear we must say, lapse into continued sin, is I am satisfied chiefly owing to the fearful neglect of their after religious training, for God works by means; and what would become of the healthiest twig that ever was grafted into the very healthiest tree and planted in the best soil, if, subsequently, it was neither pruned, watered, dug about nor even fenced? Yet is not this the case with most, alas! of those infants who as young twigs are grafted by baptism into the living vine?

I had much more to say, but my time will not permit. Let me, however, suggest one thought with respect to the reasonableness of "Baptismal Regeneration." It is very commonly objected, that it is nonsense to suppose that the unconscious infant can be made the subject of divine grace. The objection appears to me in many ways a very foolish one. These objectors are the very persons who most vehemently insist upon it that all infants dying, whether baptized or unbaptized, go to heaven. If this be so, they must first be *changed*, for I have amply shown that all are born unholy, and nothing impure or unholy can enter heaven. Here, then, you see this objection destroys itself; for if divine grace can remove their moral pollution so as to fit them for heaven, it is clear that at least there can be nothing irrational in supposing the same change takes place in baptism, since these objectors themselves are thus compelled to admit that infants are proper subjects of divine grace. But the argument I chiefly wished to adduce was this,—that it is surely quite as probable that a God who delighteth in mercy will be equally as ready to impart His Holy Spirit to the unconscious infant, as that He will permit the devil to pollute its helplessness with guilt and sin. Now, as it is undeniable that He has permitted this last, so even REASON, when once it knows the God of Love, might expect that He would baffle the Evil One, by undoing His work even before the child should be old enough to add actual transgression to original depravity? This, therefore, we see He has done by making abundant provision in the holy sacrament of baptism for these little ones becoming "new creatures in Christ Jesus." Thus we see that so far is the doctrine of Baptismal Regeneration from being repugnant to Christian reason, that it absolutely seems to be required by it. Believe me yours faithfully,

Canada West. A CATHOLIC.

For the Churchman.

REMARKS ON THE FOURTH VOLUME OF D'AUBIGNE.

(Continued.)

WE have however worse charges than that of credulity to bring against the author. He is continually running parallels between the Apostles and the Reformers, and oftentimes borders on the profane in his endeavors to find a similarity. Witness the following passage on p. 141: "The place where he had been left was by its solitude favorable to study and to meditation. "I shall make a Zion of this Sinai," said he on the 22nd April, "and I shall build here three tabernacles; one to the Psalms, one to the Prophets, and one—to Esop!" Now this, to us, appears a shocking parody on one of the most mysterious and sublime transactions in our Blessed Saviour's life. It was when he had been transfigured on the mount, and Moses and Elias had been seen speaking with him, that St. Peter, overpowered and bewildered by the glory of the scene, exclaimed, "Lord, it is good for us to be here; let us make three tabernacles, one for thee, one for Moses, and one for Elias"—not knowing, as the Evangelist informs us, what he said. It is melancholy therefore to see Luther betrayed into such mockery as that above quoted; into parodying such solemn words, and introducing such a name as that of Esop amid these holy associations. What need was there of recording and giving currency to the blasphemy in the pages of a popular work? or rather is not the writer deeply censurable who runs the risk, wantonly, either of shocking the pious feelings of his readers, or of promoting ungodly mirth in connection with the most solemn and sacred occurrences and sayings in Holy writ. Had he made use of this example to show us how prone religious men sometimes are to jest on sacred subjects, and the peril and iniquity of the practice, the end might have excused its insertion, though even then we should have deemed it improper. But his commentary is singular enough. "This last word is a startling one. The association belongs neither to the language nor the spirit of the Apostles!" Was ever such nonsense written? what man with the commonest feelings of piety could imagine that it was Apostolic, or even Christian? Why did he not plainly say that it was irreverent and profane, and that Luther did sometimes forget himself in moments of excitement, and degenerate into buffooney and profanity on the most sacred topics? To introduce the names of the Apostles in such a connection is degrading, and shows that Mr. D'Aubigne's delicacy of sentiment is very feeble. The introduction of Esop, though *startling*, seems to amuse him, and he goes on to say, "It is true that Esop was not to be his principal study"—"By way of relaxation he had something better than Esop"—and puts this trash in a "simple and evangelical history."

A worse instance than this however occurs on p. 219. He tells us that John the Elector had *frightful nightmares*, and seemed in his dreams to be "stretched beneath an immense mountain" with his rival and cousin George of Saxony on the summit, "who seemed to brave him: John at length came forth from this furnace. All evangelical christendom had taken part in this struggle of John the Persevering—and they endeavored to support him. But it was from a higher source that John's courage was derived." "I beheld Satan as lightning fall from heaven," said his master. The Elector, *in like manner*, beheld *in his dreams* "George fall from the top of the mountain, and lie dashed in pieces at his feet." Now let us observe the bearing of this. The Elector in consequence of his attachment to the Lutherans had been threatened by the Emperor with degradation from his office and dignities, and with the bestowal of them on his rival George. This of course threw him into much anxiety and doubt, but he nobly resolved to obey the dictates of conscience, and undergo every sacrifice rather than abandon what he conceived to be the true religion. Mr. D'Aubigne however makes him a mere dreamer, oppressed with nightmares, and *therefore* in the furnace of affliction! While he is under the huge mountain he is afflicted; when he sees his cousin dashed to pieces he is comforted and resolves to stand firm. It would seem that the Elector must have had a succession of these dreams before the final catastrophe took place, a perfect tragi-comedy in five (or five and twenty) acts. Such is the stuff our author gives us as authentic history; but who can read without shuddering the impious parallel that is drawn? Our Blessed Lord, "saw Satan as lightning fall from heaven." *In like manner* the Elector saw, &c., &c. Further comment is needless.

Another like instance of profane parallelism occurs on p. 251. In the fury of his zeal Farel, a Swiss Reformer, intruded himself into Romish chapels, while the people were at mass, and did his worst to excite a disturbance. "Animated by the fire and courage of Elijah," says Mr. D'Aubigne, "he set out for Valangin, and a young man, Anthony Boyve, an ardent christian and a man of decided character, went along with him."—They proceeded to the church, and entered it as the priest was preparing to celebrate the mass. Farel mounted the pulpit and began to vociferate, but the worshippers seem to have exercised a most wonderful moderation, and kept their attention fixed on the solemn service in which they were engaged. "The priest pronounces the sacred words over the elements. At this instant the people hesitate no longer; ancient habits, an irresistible influence, draw them towards the altar; the preacher is deserted; the kneeling crowd has recovered its old worship; Rome is triumphant. Suddenly a young man springs from the crowd—traverses the choir—rushes to the altar—*snatches the host from the hand of the priest*, and cries as he turns towards the people, &c., &c. This man was Anthony Boyve. Such a daring act at first produced the *desired* effect. The mass was interrupted, the chantings ceased, and the crowd, as if struck by a *supernatural* power, remained silent and noiseless. Farel, *who was still in the pulpit*, immediately *took advantage* of this calm" and recommenced his harangue. The priests and people who had at first been struck dumb with astonishment at this inconceivable outrage rallied for the defence of their church and to punish the intruders, who made a hasty retreat: "God," says the chronicle, "delivered them!" In spite of the pedestrian powers of Farel, which we have seen described above, he and his companion were soon overtaken, soundly beaten, and cast into the dungeon of the castle of Valangin. Then, quoth Mr. D'Aubigne: "Thus had Paul at Lystra been stoned by the Jews, drawn out of the city, and left for dead. The Apostles and the Reformers preached the same doctrine, and suffered the same treatment." Let no one laugh at Fluellen's comparison between Alexander "the Pig" and Harry of Monmouth, our author sees far more deeply into similitudes than the valiant Welshman.

"It may, perhaps, be said," continues Mr. D'Aubigne, "that Farel and Boyve were too violent in their attack; but the church of the middle ages, which had fallen back into the legal spirit of Judaism, and into all the corruptions that flow from it, needed an *energetic opposition* to lead it again to the principle of grace. Augustin and St. Paul reappeared in the church of the sixteenth century." This is an unanswerable refutation indeed of any objections to the conduct of Farel & Co.; who would wish to repress such energetic opposition? asks Mr. Merle, in the fulness of triumph; they were only fighting some miserable Jews.

We do not ask for a more partisan spirit than this, or for a worse exhibition of ultra Protestant intolerance. The day on which this outrage was committed was the Festival of the assumption; and it was designedly selected, because a larger number was expected to be present then, than at any other time within some months. Thus, then, we have a large congregation of Christians, who are peacefully assembled to serve God, and perform the highest act of Divine worship, the celebration of the Eucharist, wantonly interrupted with the grossest insults and violence, the officiating priest rudely assailed, and the consecrated bread snatched from his hands. What must have been the feelings of those devout and simple minded mountaineers, who, kneeling at the altar to receive the bread of life, beheld their hopes frustrated and their devotion put to flight by these daring fanatics: is it strange that indignation and rage filled their hearts and led them to inflict summary chastisement on such insolent intruders. To compare them to St. Paul is one of those violations of propriety and fact, of which our author is continually guilty. He seems to imagine that the Apostle violently interrupted some heathen sacrifice, and for this was stoned. No such thing. True it is that the people of Lystra were about to offer sacrifice to him and Barnabas as to Mercury and Jupiter, and were prevented from so doing by their earnest exhortations; but they obeyed them without offering violence. Some Jews came afterwards from Iconium and induced the people to stone St. Paul, but for a very different reason—his opposition to the Mosaic law. Mr. D'Aubigne has confounded heathenism and judaism in a wonderful manner to do honor to his heroes, and show their resemblance to the Apostles! When St. Paul saw the people of Athens wholly given to idolatry, he did not rush into their temples, and overthrow their altars, but he addressed them temperately and rationally from the midst of the Areopagus, and received no harm. The result would properly have been different had he taken the violent course.

Does Mr. D'Aubigne mean to lay down the principle that if an individual thinks a society of Christians (or persons styling themselves Christians) to be in error, he has a right to intrude himself into their meetings, create a disturbance, and insult the officiating minister by way of "energetic opposition." In those unhappy days when Puritanism was rife in England, and the church prostrate, fanatics of every grade and shade of opinion arose. One James Naylor took a great dislike to "steeple houses," though occupied by Brownists and Independents, and used to go into them, and denounce minister and people as carnal and deluded. He was for this, roughly treated; scourged, set in the stocks, imprisoned, branded, and pilloried, and no Puritan historian, as far as I know, has compared him to the Apostles. They seem to think that he received the due reward of his folly. So many of the early Quakers committed the like extravagancies, yet I find very few tears shed over their sufferings. How would Mr. Merle be pleased if in the midst of an eloquent harangue on his duties as a minister of Christ, we should rise up and say, "Sir, you are no minister, your credentials are forged, your character fraudulent, your ministerial acts null and void." Would the people sit still, if, when he was about to distribute the bread and wine, we should rush forward in the manner of Boyve, and say—"Hold, Sir, you are committing a sin, you are performing a mockery, this is not the bread of life, nor the sacramental cup; but mere bread and mere wine, unblessed, unconsecrated, inefficacious. Good people I will tell you what constitutes a true minister, and where the true church is to be found, and strip this pretender to ministerial powers of his borrowed plumes."

Such would be our honest convictions of the rite and its celebrant; but if we attempted to state them, on the ground that we could not sit still and see these pretended powers assumed, and the mockery of a sacrament performed, and wantonly interrupted those who were worshipping God in the way they honestly believed to be right, we might well deem ourselves lucky to escape with a whole skin, and if fines and imprisonment were inflicted, they would be justly merited. If this passage, which we have criticized, were the only one in the volume which displays an intolerant spirit, we might confess ourselves too severe in our censure; but the whole portion which treats of the Swiss proceedings, is written in the same strain, as we shall show when we come to examine it more in detail. Mr. D'Aubigne's predecessors were infallibly right, they were guided by the Spirit, they were the true Church: to be sure, they committed terrible outrages, and unscrupulously violated the rights of their opponents both religious and civil; but this was because they were bound, in conscience, to offer an *energetic opposition* to error, and to assume an *aggressive* line of action. Thus they were only "fulfilling their destiny," as they say in Congress.

We do not know what persecution is, if this is tolerance; nor why the most fearful enormities may not be justified on the same principle, viz., that those who commit them are maintaining truth, and putting down error. It is strange that Mr. D'Aubigne, while dwelling complacently on these outrages of his reforming countrymen does not see the abyss to which his theory is dragging him. He denounces the tyranny and spiritual bondage in which Rome holds the souls of men, and himself claims the right of inculcating what he deems the truth, by violence and bloodshed. We should not like to see him in the chair of the Inquisition, with these sentiments. Those who claim the right of private judgment for themselves are very apt to deny it to others, (as in Massachusetts and Ohio, for example;) and while they scoff at infallibility in a pope, they deal forth their dogmas as the supernatural and direct efflux of the Holy Spirit, and would bind them on the conscience as doctrines of "vital importance," and essential to salvation.

This will be more apparent if we examine into the theological opinions and views which are scattered, here and there, throughout the volume. The author tells us that the principle was established by the Protest of Spire, that "all human teaching should be subordinate to the Word of God."—(p. 70.) Yet, immediately after, he says, "There has never been any thing more *positive*, and at the same time more *aggressive*, than the position of the Protestants at Spire. By maintaining *that their faith is alone capable of saving the world*, they defended, with intrepid courage, the rights of Christian proselytism. We cannot abandon this proselytism without deserting the Protestant principle." Now what is the meaning of the words, "*this faith alone?*" evidently that system of faith which they taught, whatever it was. They claimed the right to proselyte men to this system, to bring them over to it, as essential to be believed in order to salvation—it was not, therefore, mere human teaching, but the true Gospel, and Mr. D'Aubigne, in other places, openly calls it such. Is it found in the Bible in so many words? We think he will hardly contend for this. He will say it is deduced from Holy Writ, founded on its proper interpretation, proved by reason, agreement, and sound logic, and therefore to be implicitly received. He thus occupies a very curious position; he rejects all sacerdotal and church authority; "conscience and faith should be most unfettered;" no doctor must appear, and the Word of God must reign alone; and yet he continually extols the power of preaching—by which he means the teaching of the Reformers—and lauds it to the skies, as being the certain and true exposition of the sacred writings. If the Word of God should reign alone, without note or comment, surely the reading of that Word in a public assembly is the best way of preaching it—every one then can hear for himself, and determine its meaning. This plan was once tried, it seems, but does not meet Mr. D'Aubigne's approval. At Augsburg, during the diet, it was decreed by the Emperor, that none should preach except those appointed by him, and neither against the evangelical religion nor against the pope. Much curiosity was excited to know what preaching this would be. "The preacher first read the Common Prayer—he then added the Gospel of the day—finished with a general confession of sins, and dismissed his congregation." People looked at one another in surprise. "Verily," said they, "here is a preacher that is neither Gospeller nor Papist, but strictly textual." Some laughed, we are told, and others went out of the city "*to hear the Gospel*," i. e. the preaching of the Reformers. Thus, then, Mr. D'Aubigne puts this human teaching on a level with the Word itself, and, in fact, makes them identical. He renounces the authority of the whole Catholic Church, (not the Roman merely,) and yet inculcates obedience to the decrees and the writings of some few men of one particular period. We have those among us who do the like; decry the teaching of the Church, as contained in the Prayer Book, and esteem their own private opinions, preaching, and usages, to be the very acme of Christian perfection. M. N.

(To be continued.)

The Churchman.

NEW YORK, SATURDAY, MAY 9, 1846.

FLOYD SMITH, General Agent, No. 12 John-st., up stairs.

In fulfilment of the promise heretofore given, The Churchman appears this week in an enlarged form and in entirely new type, expressly procured for its use. We cannot let the occasion pass without renewing our thanks to the friends and patrons of the journal for this new evidence of their support; for as the journal depends, under Divine Providence, for its existence and for the defrayment of all its expenses solely on its subscription list, it is to the aid and countenance thus extended to it, that the present improvement in its appearance must be referred. We may appeal, however, to the present change as a proof of the readiness of the proprietors of the journal to make the best return in their power for the patronage which they have received, or which they have good reason to anticipate. For we have no wish to conceal that the present change, while it has been fully authorized by the past, has been made also in the hope of increasing the future patronage of the paper; and as it has involved an additional expense, we trust that we shall not be deemed importunate if we once more remind our friends that their aid in adding to the list of our subscribers will be very acceptable. As respects its necessary expenses The Churchman is happily, by means of its present subscription list alone, placed on an immoveable foundation. It is therefore in no begging tone, nor with any view to pecuniary profit, but simply and solely with a view to the success of the cause to which the journal is devoted, and in order to effect, if possible, yet further improvements, and to render it, in point of ability and exterior appearance, yet more worthy of patronage, that we ask our friends to exert themselves in its favor, and to use all honorable means to enlarge the sphere of its influence by procuring for it additional subscribers. For if ever there were a cause dear to the Church, or if ever there were a time in our history when that cause could more confidently than at any other, invoke the sympathies and co-operation of firm, just, and enlightened Churchmen, that cause is ours, and that time is the present. We feel no hesitation, therefore, in pressing on all our friends the importance and duty of aiding the attempt which we have now made to render our paper more serviceable in disseminating the sound principles and promoting the true interests of the Church.

It affords us pleasure when we find those journals to whose distinctive views and pervading spirit we are strongly opposed, bearing their testimony to the true doctrines of the Church; and we were, therefore, much pleased to see in the Protestant Churchman of May 3d, under the striking head of "THE VOICE OF THE CHURCH ON BAPTISM," several choice extracts from our best divines, which involve and to a great extent express the doctrine of Baptismal Regeneration. These we determined, without hesitation, to transfer to our columns, with an acknowledgment of our obligation to the paper to which we were immediately indebted for them, and we append them accordingly as from the Protestant Churchman.

We feel it incumbent on us, however, to accompany the transfer with some remarks.

1. The extracts show an amount of learning and judgment which are highly creditable to their author. It is not every clergyman who is so familiar with the divines of the Church as to be able to bring a number of valuable testimonies to bear on a single point. In introducing the extracts to his readers the editor of the Protestant Churchman remarks; "In our recent selections under the head of 'Gleanings for the Times,' a few passages were given from our standard divines in exposition of the text of 1 Pet. iii. 21: a passage generally seized by the hybrid theologians of the Tractarian school, in support of the Papistical notion of the *opus operatum* of the sacraments." And presently he adds; "We now append, not by way of provoking or continuing controversy on the subject, but of exhibiting more fully *the voice of the Church*, some extracts from others of our standard divines, expository of the important passage of Scripture. Titus iii. 5." After this the reader will be surprised to learn that the extracts are *all* taken from the selections given on the text in Mant & Doyle's Bible, as edited and enlarged by Bishop Hobart; the editor thus appropriating to himself, without a word of acknowledgment, the united labors of Dr. D'Oyle, Bishop Mant, and Bishop Hobart. Under ordinary circumstances we should have let this pass: but when it is remembered that this Commentary is a work to which Bishop Hobart devoted some of the best years of his life, that the introduction of it into the families of Churchmen is an object very near the heart of all who support Bishop Hobart's principles, and that Stanford & Swords, who hold the copyright, have lately advertised the book at a reduced price with a view, as is understood, to a new edition, it is due to the memory of the dead and the interests of the living, that the true source of the editor's extracts should be known.

2. In transferring these selections precisely in the order in which they occur in the Commentary, the editor has made omissions which deserve to be noted. If the editor had intended to advance his own views, and to corroborate them by authorities, no exception could be taken to the omissions. But this was not his intention—at least not his avowed intention; for he professes to give his readers "the voice of the Church on baptism," and to uphold Bishop Hobart's doctrine on the subject. "The divines of the Reformed Church," he says, "from Cranmer and Hooker to Bishops White and Hobart, concur, as we have abundantly proved by quotations from their writings, in rejecting every other view than that which we have maintained to be the true doctrine of the Scriptures and the Church, and which was so ably set forth and illustrated by Bishop Chase in his communication of April 11th." Now, if the editor had drawn from his own resources, he would have deserved credit for the extracts which he has given, and would not have been blamed for the omission of others which he had either never seen, or, having seen, did not think to be expressive of Bishop Hobart's doctrine. But neither was this the case; for the extracts are all taken in consecutive order from selections which Bishop Hobart himself had either approved or made from original sources, and therefore the editor well knew that the passages which he has omitted, as well as those which he has quoted, express Bishop Hobart's doctrine. If, then, the passages omitted express a clearer and stronger doctrine than those which are retained, it is plain that the editor has knowingly kept back from his readers what is true, and thus in effect imposed on them what is false. That our readers may form their own judgment on this point, we have given all the selections on the text from Bishop Hobart's Bible, enclosing the omitted passages in brackets. The italics in the parts not enclosed in brackets are the Protestant Churchman's; and by comparing his italicized clauses with what he has omitted to quote from Hooker and Beveridge, and also from Bishop Bradford, (whose language he has mutilated,) the reader may easily see the design of the omissions.

3. But this is not all. A man of ordinary attainments would not feel safe in any other than an affirmative use of authorities. The most he would venture, would be to state his doctrine, express his belief that he is supported by standard divines, and demand that the contrary be shown by reference to their works. But the editor of the Protestant Churchman is under no restraint of this sort; for in language which a Waterland or Horsley would hardly presume to adopt, he declares that he has abundantly proved that all previous divines concur with him *in rejecting every other doctrine* than that which he maintains on the subject. The vanity and ignorance of this language give us no concern; but that which does give us very deep concern is, that the editor should be unhappily betrayed by his vanity and ignorance into false accusations of his brethren; that having assumed his own view as the standard, and declared that every other doctrine than his own is rejected by the whole body of Reformed divines, he should on the strength of this assumption apply to those of his brethren who adopt other and higher doctrine the opprobrious terms of "Tractarians," &c., and charge them with diaffection to the Church and the dissemination of Popery. But even these false accusations we can pardon when they proceed, as they generally do, from no worse motives than vanity and ignorance.

But we fear that in the present instance they have proceeded from a worse motive; for, unless we are much deceived, the passages from Hooker and Beveridge and Bradford, which the editor has omitted, do contain, and were omitted by him because they contain, the very doctrine on Baptism which he would have his readers believe is rejected by the Church. One instance which he gives of Papistical notions is the *opus operatum* of the sacraments: what *he* means by this is more than we know; but if he mean any thing different from the doctrine of Hooker and Beveridge, and Glocester Ridley, why has he omitted the short extract in which Hooker says that Baptism both "declareth and maketh us Christians?" or the testimony of Bishop Beveridge that the Spirit of CHRIST by and through the sacrament of Baptism makes us children of grace, and bestows on us, by and through the same sacrament, a supernatural ability to perform a sincere and acceptable obedience to the law of GOD? Why omit the language of Glocester Ridley that Baptism is assigned in Titus iii. 5. as *the cause* both of our regeneration and our renovation? And if the editor does not mean by *opus operatum* any thing different from the doctrine of Hooker and Beveridge and Glocester Ridley, what is it but false witness and calumny to call his brethren bad names, and hold them up to odium as the abettors of "Papistical notions?" And since the strong language of Hooker and Beveridge and Glocester Ridley and Bradford,—language which effectually cuts off the editor's notion of justification by faith before and independently of Baptism,—has been set forth by Bishop Hobart himself under the sanction of his name, is it not a piece of sheer deception for this editor thus to hoist Bishop Hobart's flag, and then to use and mutilate Bishop Hobart's labors for the purpose of suppressing doctrine which the very extracts that he omits prove that Bishop Hobart held, and of supporting an error which the same extracts prove that Bishop Hobart condemned and endeavored by these same extracts to root out of the Church?

We are sorry to use such language; but the occasion not only justifies, but demands it. Our aim is not to injure the editor of the Protestant Churchman, for whom personally we entertain so much regard as to regret that he has put himself in a position which must be a sore trial to any man's honesty, but to put it in its true light the position itself; a position which obliges those who occupy it to disparage Bishop Hobart's doctrine of the Sacraments by the cry of "Puseyism" and "Popery," and to disseminate the doctrine of justification by faith without the sacraments, under cover of Bishop Hobart's name. No man can serve two masters, and no journal can honestly disseminate low views of the sacranents under the pretended sanction of Bishop Hobart.

In conclusion we would beg all who really desire to understand Bishop Hobart's doctrine on this and other controverted passages of Scripture to go to Stanford & Swords and furnish themselves with a copy of Mant and D'Oyle; a commentary which is constructed on the principle of explaining the Holy Scriptures by selections from the writings of approved divines, and which is in fact not only a commentary, but a rich repository of the teachings of the sound and Catholic divines of the Church.

Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. —*Titus* 3: 5.

Not by works of righteousness which we have done. Namely, of our own natural strength, without the grace or assistance of the Holy Spirit.—*Dr. Wells.*

The Apostle here speaks of the "works of righteousness done" before faith, before the laver of regeneration; but he does not in the least exclude the works of righteousness, which Christians afterwards do, by virtue of the new nature given to them, and the renewing of the Holy Ghost, from being conditions of their future happiness.—*Dr. Whitby.*

—— *according to his mercy he saved us.* The meaning of the Apostle is, that God by his free mercy brought us from a state of wrath and condemnation into the way of salvation, in which if we walk and continue, we shall assuredly obtain salvation.—*Dr. Whitby.*

—— *by the washing of regeneration, and renewing of the Holy Ghost.* By the means of those holy ordinances which he hath appointed; and namely, as one of them, by the holy sacrament of baptism, which is the laver of our spiritual regeneration, yet *not by any virtue of the outward sign*, but by the *inward renovation which is wrought in us by the Holy Ghost.*—*Bp. Hall.*

By means of the baptismal covenant and sacrament, and of the Holy Ghost vouchsafed unto us as a principle of a new or holy life.—*Dr. Wells.*

The Apostle, by "the laver of regeneration," understands that baptism, which Christians, coming there from heathenism, engaged to renounce idolatry, the works of the flesh and of the world, and dedicated themselves to the service of the sacred Trinity, and testified their faith in Christ. See John 3: 5; Matt. 28: 19. From the beginning the word here rendered "regeneration," was used to denote baptism, as Justin Martyr, Irenæus, and Clement of Alexandria, inform us. The same Apostle elsewhere ascribes this virtue to baptism, Eph. 5: 26; see also 1 Pet. 3: 21. And all Christians are said to be "baptised by one Spirit," 1 Cor. 12: 13.—*Dr. Whitby.*

[As we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God, but by new birth; nor, according to the manifest ordinary course of Divine dispensations, newborn, but by that baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life.—*Hooker.*]

[That wonderful change in all our faculties, which is affected by the Spirit of holiness, as it were annihilating our former selves, and making other creatures of us than we were before, is at its commencement called "regeneration." Not that this change is at once or at all perfected in this world, so that none of the dregs of our old nature and original corruption remain; our Christian course is only a "going on unto perfection," and not the arrival at it; it is the abounding more and more, 1 Thess. iv. i., and not a full attainment. The guilt of original corruption may be blotted out, and the punishment remitted, but the stain continues and sullies our best performances. The blood of Christ once shed, did not wash it out; but the graces of the Holy Spirit, repeated and continued, gradually diminish it. So that regeneration, if it be applied to the whole and entire change of a man, is a progressive state, the perfection of which is in another world, the commencement and degrees in this. The commencement of it, when instead of children of wrath we are received into God's favor, and have the Spirit given us as a principle of a new life, gradually to unfold itself hereafter, as we shall nourish and comply with it, is usually called more particularly our regeneration, as it is our being born of the Spirit, and is the first beginning of a new and spiritual life. The degrees of it, our growth in grace, and progress towards a perfect change of nature, as it is the daily alteration and improvement of our minds, is generally distinguished by the name of renovation, inducing by degrees a new form into the mind, and renewing the inward man day by day, 2 Cor. iv. 16. Sometimes indeed, renovation is used for the new birth, as Heb. vi. 6, "It is impossible to renew them again unto repentance;" or there is no second baptism for them, because the first degree of our renovation begins at and with our regeneration; and therefore baptism here is equally assigned as the cause of each, "The washing of regeneration, and the renewing of the Holy Ghost." But both in the Scriptures, (except one text, Matt. xix. 28, may bear a doubt) and in the writings of the Fathers, as far as I have been able to observe, regeneration means our being born again into God's family, and receiving in the graces of the Holy Ghost, a principle of new life, which is at Baptism; and renovation is the gradual new formation of the mind, wrought by the continued presence and operation of the Holy Ghost, and not an instantaneous creation.—*Dr. Glocester Ridley.*]

[We are hereby, that is, by baptism, made the children of grace; children of grace, and therefore enabled to do the works of grace, which work flows not immediately from the sacrament, but from the power of Christ, and his Spirit that works by the sacrament. The rule of the school is sound, and to be retained; that sacraments by resemblance represent, by institution signify, and by the power of Christ they sanctify. It is the Spirit alone that gives the thing, the grace here mentioned, to die to sin, and live to righteousness. Where it should be noted, 1st. That this death and new birth is not the resolution to forsake sin, and live a godly life; for this is supposed before baptism, and that which makes a man capable of it. 2dly. Neither is it an actual forsaking of sin, nor leading a new life, for that is a consequent of baptism, and must be done all the life after, till a man become a perfect man in Christ Jesus. 3dly. But this grace given in baptism is a supernatural ability to die to sin and live to righteousness, to empower us to make larger progresses in Christianity; which, though it will never be absolutely perfect in this life, yet it may enable us to perform such sincere obedience, that God will accept, pardoning all the faults and failings: and bound we are to improve this grace, and co-operate with it all our days.—*Bp. Beveridge.*]

The question, as far as it regards the use of the term regeneration, is, in my opinion, satisfactorily determined by the articles and offices of our Church, and by the meaning uniformly annexed to it in the first four centuries of the Christian era. The number of eminent and justly revered writers (some of exalted station in the Church, amongst whom we must reckon Archbishop Tillotson) who have spoken at times of a regeneration distinct from the baptismal, though amply sufficient to excuse, and perhaps justify, is not, I conceive, sufficient to recommend such an application of the term. It may naturally excite confusion in the minds of those hearers whose capacity and reading may be limited, and lead them to hesitate about the propriety of our baptismal service. It is by no means indispensably necessary, in order to convey a full idea of that radical, fundamental change of views, desires and pursuits, so generally requisite in those who having been baptised in infancy, have reached the age in which they can commit actual sin. I would therefore wish generally to *restrict the term to the baptismal privileges;* and, considering them as comprehending, not only an external admission into the visible church—not only a covenanted title to pardon and grace of the Gospel—but even a degree of spiritual aid, vouchsafed and *ready to offer itself to our acceptance or rejection, at the dawn of reason.* I would recommend a reference to these privileges, as *talents* which should have been so improved as to bear interest, as seed which *should have sprung up and produced fruit.*—*Bp. Ryder.*

If it be said, as is indeed sometimes the case, that the advocates of baptismal regeneration deny the corruption of the human heart, or the need of divine grace for its renovation; or that it can be renewed by any other means; we reject the imputation, and deny it to be a fair inference from our system. The introduction of the doctrine—the indefectibility of grace—has been the cause of the rejection of baptismal regeneration from so many systems of theology. In support of this opinion, the following facts may be stated. First: The testimony of the primitive Church is unequivocally in favor of it. The endeavors to establish exceptions have been so feeble; and the accounting for it by the hypothesis of there having been rarely instances of apostacy in the primitive times is so contrary to historic records; that the position has has been laid down in terms of universality. Secondly: Although in the Roman Catholic Church, before the reformation, a proportion of her divines held doctrines, which are here confessed to be hostile in consequence of the present doctrine, yet this was never questioned. Such was the deep impression made by primitive faith, that it continued to operate in favor of the present subject; and continues to operate in the Latin and in all the Greek churches, to the present day. Thirdly: At the Reformation, the Church of England, and all the Lutheran Churches, received this doctrine: and continue to profess it, in the most unqualified language. Fourthly: The same language was adopted by other Protestant Churches, in their formularies, and in the writings of their most celebrated divines, until there became current among them the opinion of the indefectibility of grace. Fifthly: After this had found a place in public formularies, regeneration, as a subject detached from baptism, obtained the same distinction. They are here supposed to be novelties, which had never entered into any public confession, until some time in the 17th century.—*Bp. White.*

[Those who are regularly baptised, are incorporated into the visible Church of Christ, and thereby entitled to the pardon of their past sins, and received into the number of the children of God, through Jesus Christ, and as they are dedicated to the Holy Ghost, together with the Father and the Son, so they have a right to expect and depend upon his assistance, so long as they do not wilfully violate their baptismal covenant; they are born again, or regenerated into a new state, entered upon new relations, obliged to live new lives; they are admitted into that body of which Jesus Christ is the head, and in which the Holy Spirit dwelleth in order to quicken and sanctify, and to direct and influence all its members, who do not resist and refuse his conduct. But]—There have been many who have enjoyed the washing of regeneration, whose tempers and manners have demonstrated that they were not also renewed by the Holy Ghost; and baptismal regeneration, when separated from the renewing of the Holy Ghost, must necessarily be ineffectual to the salvation of men's souls.—*Bp. Bradford.*

We are much pleased that the first number of our new series should be graced by our old correspondent "M. N. M." whose effusions are always welcome.

The interruptions consequent on the removal and change of office have obliged us to postpone the notice of some books and pamphlets, and to delay several articles of domestic intelligence. We hope next week to have all our arrangements completed.

We understand that the Rev. Mr. Davies is to deliver a lecture in the New York University Chapel on Friday evening, 15th inst., at 8 o'clock, P. M., on the Ruins of Central America and on the origin of its first inhabitants. Mr. Davis has shown us very gratifying testimonials and recommendations. Among others the Rev. Mr. Bolles, of Batavia, writes: "I heard Mr. Davies in this place on Thursday, and can truly say that he altogether exceeded my expectations, and that the valuable information communicated by him, and in a popular manner, is more than enough to compensate for the expense."

We have received "Bishop Hopkins' Pastoral Letter and Correspondence with Rev. Wm. Henry Hoyt," and shall pay our respects to it in due time. At present we will only say that if this correspondence do not open the eyes of the public, to the fact that the struggle going on in our Church, is between law and order on the one hand, and Puritanical assumption and inquisition on the other, we know not what will. In this remark we make no reference to the *first step* of Mr. Hoyt, which led to the correspondence, but to the subsequent conduct of both parties in consequence of that first step.

A CARD.

Clergymen of the Protestant Episcopal Church *not* of the diocese of New York, intending to be in the city of New York on the 21st inst., will confer a favor on the Vestry of Trinity Church by sending their addresses to the Vestry Office, No. 187 Fulton st., as soon as convenient.

The world condemns without mercy all those who either condemn, or will not follow its maxims.—*Bishop Thomas Wilson.*

For the Churchman.

NEW YORK ST. GEORGE'S SOCIETY.

The Sixtieth Anniversary of this now ancient and benevolent society was duly celebrated on April 23d the Festival of the Martyr of Nicomedia, at the City Hotel. The President, Joseph Fowler, Esq., who filled the chair with becoming dignity, and was most happy in his remarks, observed that the day was one of festive communion, a time of rejoicing and merry-making all the world over, and to all and every guest, by whose presence they were honored, he cordially proffered an "Englishman's welcome!"—that they met that day, as they had always met, in the spirit of good fellowship—in the bonds of charity, for charity's sake. "We love these meetings," said Mr. F., "not for the transient pleasure which flows from the goblet, or from our festive board, but because at each new gathering under the banner of our Patron Saint we find *fresh* inducements more dearly to cherish the land of our earliest ties—*fresh* desires to rejoice in the happiness and prosperity of the land we live in." (Cheers.)

"Finding that I have very naturally blended the land we have left with the land we live in, I will add, that if ever two countries were signally adapted to love, to respect, and, by peaceful relations, to benefit each other, they are America and England—if, instead of incentive to jealousy, ever two countries had unbounded motive to make peace, they are England and America—for, in the language of a patriotic American—*America* may look with well-founded enthusiasm upon the past history and present greatness of the country she sprang from; and if there be any one achievement of which more than another *England* has occasion to be proud it is the planting of this vast empire so rapidly spreading itself over a whole continent, worthy to be the field of the most magnificent experiments, and destined to perpetuate her religion, her institutions, her literature, and her laws, to keep alive the memory of her greatness, of which its own existence is the noblest monument, to the remotest age. I have already said that we love these meetings; and among other reasons because they furnish a fitting time and opportunity gently to admonish such of our countrymen as keep aloof from our cause—our desire being to call them from the solitary and chilling pursuits of their own separate and selfish views with the warmth of a common sympathy and within the bonds of a common brotherhood." (Cheers.)

In acknowledgment of the 8th regular toast, "The Army and Navy of the United States," Col. Bankhead, pointing to the respective British and American flags, which were entwined in the decorations of the room, gave, "The two flags there united, may they ever wave in harmony."

The 10th toast, "Our sister societies," called forth some excellent speeches and sentiments from the Presidents of the St. Andrews, New England, the German, French, and St. Nicholas Societies. Chief Justice Jones, of the latter, gave, "The people of Great Britain and the United States; of the same origin, and with the same language, religion, and laws; their mutual friendship is their truest interest; be their policy peace, and their quarrels few and far between."

The 11th toast, "The Right Hon. Richard Packenham, and the other representatives of her Majesty on this continent," was admirably responded to by H. B. M. Consul, Anthony Barclay, Esq. He said:

Mr. President and Gentlemen.—As Her Majesty's minister, who, from his high station, is the special object of the toast which the chair has had the kindness to give, and which has been answered with so much enthusiasm, is, unfortunately for us, prevented by public engagements from attending this anniversary, I beg to convey to you my grateful acknowledgment for the honor you have done me in thinking me worthy to be classed with so trusty a servant of Her Majesty. Lord Clarendon, in his late call in the House of Lords for the production of certain correspondence, has properly described him, when he said, "The British interests could not be entrusted to a minister more competent, intelligent and conciliatory."

Gentlemen: I believe that my respected friend Mr. Fowler, has now returned for the *fourth* time—it may be the *fifth*, to the president's chair—the *antiquarian* chair. Like other presidents in other places, he has repeated his refusal to serve another term, and like them has graciously submitted to the wishes of his constituents. "Does this in Cæsar seem ambition?" No; his zeal in all your benevolent objects shows the contrary. "When the poor hath cried, Cæsar hath wept—*Ambition* should be made of *sterner* stuff." Long may his presence receive the joyful congratulations of this society! and, when he can no longer aid you with his efforts and guide you with his counsel, he need take no care for *himself* as Cæsar did, (we will see to *that*) "ne non procumbat honeste." Gentlemen, you need not look under the table, it is a more *grave* place of procumbency to which my quotation alludes.

Mr. President and Gentlemen: As the object of this society is benevolence, its labors are benevolence; the only reward of its members is the consciousness of benevolence. There can be no wonder, then, that at your annual festival you come with hearts joyous and light as the summer air, at the thoughts of the hungry widows and orphans whom you have fed during the past long winter, of the naked whom you have clothed, of the freezing whom you have thawed and caused to exult with the happy exclamation, "Ha-ha! we are warm—we have seen the fire." We will never forget our motto, "Mercy be our boast."

Mr. President, I would direct attention to an individual present on this occasion, whom I may safely bring under the category of your toast, "*other representatives.*" I rejoice, gentlemen, to see the Editor of *The Albion* in your first vice-president's chair. He merits it, and a thousand times more. Who has labored so long, so consistently, so gratuitously in our cause? For twenty-four years, I believe, has he edited *The Albion*, and during all that time has been the representative of everything truly British. I appeal to all who hear me, Americans as well as British, to bear witness with what fidelity and force he has maintained the cause of his country and his countrymen; with what candor, courtesy, and good temper he has always treated arguments, principles, and conduct with which he differed; with what zeal he has labored to cement a friendly and firm connexion between our two countries. I cannot but recall the memorable saying of a Greek philosopher, "While the office shows the man, the man honors the office."

Gentlemen, I am trespassing on your patience. (No, no. Go on.)

Mr. President:—The thought which is deepest as well as uppermost in my mind,—which pervades it entirely, at all moments,—which, I am sure, occupies your minds as well as mine,—must have vent,—the dark clouds we have so long seen rising from the West. Do I now meet you for the last time before they are to burst in thunder and lightning, and to scatter us? Are the hands of brother to be raised against brother, like those of Cain? Are the land and the sea to be stained with blood shed by kindred? God forbid! Our last accounts from England give us again the often repeated assurance, that the British Government entertain a most earnest desire to preserve peace. The meeting here this evening, of so many respectable persons of both countries, evinces the natural sympathy which exists among us. *All of Oregon* is not worth half the loss which the apprehension of war respecting it has already produced. Were I not afraid of becoming tedious, I might from personal experience give you some idea of the value—or valuelessness [if I may use that word,] of the country beyond Lake Huron. [Go on.] Then you must pardon the appearance of egotism. Gentlemen: It was my honorable task, after five years of exposed service, about the upper great Lakes and beyond them, to superintend the establishment of the now much talked of 49th parallel of North latitude, at the Lake of the Woods, in the year 1825, and there to erect a monument. I tell you, as a fact, that for a distance of one thousand miles before I reached that point,—though I visited numerous posts and forts, as they are called, of the fur-traders, between the months of May and October, which are the most favorable to vegetation,—I never could obtain one vegetable—a potatoe, carrot, turnip, or even a salad—to check the stringent thirst which our salted food produced, or to allay the apprehension of scurvy. I leave it for you to imagine what luxuries are to be expected by going further.

May the Almighty dispose the hearts of the rulers in both countries to the consideration of their consanguinity and identical interest, and to the preservation of *family peace.*

He then offered a sentiment:—

The Anglo-Saxon Race—their blood is too good to be wasted in a family quarrel.

"Our hearts untramelled, I am sure," said the President, "are prepared to pass a tribute to our native land." He then called upon the Rev. Mr. Marcus, the Rector of St. George the Martyr, and one of the Society's Chaplain's, who recited the following stanzas, which he had written for the occasion, and who, also, subsequently gave, as a volunteer toast—"Charity—an attribute of divinity, the bond of human brotherhood, the peace and honor of nations, covering the multitude of sins, and reconciling earth with heaven."

STANZAS.

Written for the Sixtieth Anniversary Dinner of the New York St. George's Society, and most respectfully inscribed to the President, Vice President, Stewards, and other Members; by the Rev. Moses Marcus, B. D., Rector of the "Anglo American Free Church of Saint George the Martyr;" a Life Member, and Chaplain of the Saint George's Society, &c. &c. &c. April 23, 1846.

Saint George, our Patron, doth this day
Bring to the mind in Memory's ray
Our own loved native Isle!
Wealth, grandeur, power, before us rise,
But, nobler far! those charities
Which cause the land to smile.

There true-born Freedom sits enthroned,
The slave in sadness ne'er hath moaned,
Nor misery sighed in vain;
Religion, with her soothing strains,
The sick and needy soul sustains,
And pity shares each pain.

There—in majestic beauty seen—
Mark ye Britannia's "noble Queen"—
Her subjects happy round;
The institutions of the land,
Her Government—her laws—command
Respect, the most profound.

Yonder behold the Village-spire!
And hear ye not the youthful choir,
Whose notes ascend the sky?
The Parish-Church—whose hallowed fane
Points upward—so the soul doth train
For immortality.

England! where'er thy sons may be
Affection true they bear to thee,
And venerate thy name;
Remote or near, clime cannot change,
Nor yet our faithful love estrange,
It still remains the same,

Bound by the closest ties of earth,
The land which erst did give us birth,
Is cherished in the heart;
And souls congenial soon are found,—
Some who would bend and kiss the ground,
Of which they are a part.

'Tis thus a social band each year—
Loyal and true—assembles here,
Ycleped "Saint George's men;"
Trusting in God their Queen to bless,
With health, long-life and happiness;
Whereto say we—Amen!

Long may this privilege be ours,
And while obedient to the Powers
Where'er we chance to be,
Good-will let us towards all pursue,
And, yet, in Friendship's hour, renew
Our Amor Patriæ.

And now, a toast let us essay,
To "England and America"—
Peace may they both enjoy;
One is their God, their language one,
Be angry feuds no more begun
Their union to destroy!

No brother against brother rise!
As Abel's blood for vengeance cries
On Cain's devoted head;
So will Heaven's judgment fall on those
Who dare disturb the World's repose,
And desolation spread.

Another pledge we'll give to-day,
To "absent friends"—though far away
Still near to many a heart;
Our prayers to Heaven for them ascend,
God's blessing on their path attend,
And every good impart.

May mutual fellowship and love,
The strength of our Religion prove,
Its powers, its worth proclaim;
Not for ourselves alone let's live,
But to our needy brethren give,
Who come in Jesus' name.

So may we day by day fulfil
Heaven's high behest, our Father's will
In this our sole delight!
"Mercy our boast, and shame our fear."*
Through Christ, at last, may we appear
Blessed with the Saints in Light.

Upon the retirement of the President the chair was taken by Dr. Bartlett, 1st Vice President; and at a later hour by the 2d Vice President, James R. Walter, Esq. Another volunteer toast was—"John Bull and Brother Jonathan—may the latter be always willing to take the hand of the former instead of trying to take the bull by the horns." Mr. Otis, of the "New York Express" in acknowledgment of the toast given to the "*Press*," made an admirable speech, and complimented Dr. Bartlett of the Albion for his invariable good feeling and fairness on all international questions, denounced the war-feeling in this country, as at variance with the sentiments of the people.

For the Churchman.

The following beautiful lines, which appeared in the "National Press," edited by their author Gen. George P. Morris, show that "*the tone of morals*" pursued by that gentleman "*is sufficiently high*" for any and *every* good Churchman, to encourage his interesting hebdomadal. We are glad, moreover, to find that Gen. Morris does write on religious as well as other subjects so ably.

FUNERAL HYMN.

WORDS BY GEORGE P. MORRIS.

MUSIC BY GEORGE LODER.

"Man dieth and wasteth away,
And where is he?"—Hark! from the skies,
I hear a voice answer and say
"The spirit of man never dies:
His body, which came from the earth,
Must mingle again with the sod,
But his soul, which in heaven had birth,
Returns to the bosom of God."

No terror has death, or the grave,
To those who believe in the Lord—
We know the Redeemer can save,
And lean on the faith of his word:
While ashes to ashes, and dust
We give unto dust, in our gloom,
The light of salvation we trust,
Is hung like a lamp in the tomb.

The sky will be burnt as a scroll,
The earth, wrapt in flames, will expire;
But, freed from all shackles, the soul
Will rise in the midst of the fire.
Then, brothers, mourn not for the dead,
Who rest from their labors, forgiven:
Learn this from your Bible instead,
The grave is the gate-way to heaven.

Oh Lord God Almighty! to Thee
We turn as our solace above;
The waters may fail from the sea,
But not from Thy fountains of love:
Oh teach us Thy will to obey,
And sing with one heart and accord,
"The Lord gives—the Lord takes away,
And praised be the name of the Lord."

The salvation purchased by Christ is a *common salvation*, [Jude 3.] of which we cannot partake but by joining with the Church or body of men to whom that privilege was granted; we can receive no influence from the Head except we are members of the body, and join in those outward actions, the sacraments and prayers; by which communion with Christ we are all one body, (says the apostle) because we are all partakers of the same bread, and the same cup of blessing. Every branch of a tree must be sapless and perish, if it has no communication with the body of the tree. Will a man say that he is of the *household of God*, who never eats the bread of God in His house, and with His family?—*Bishop Thomas Wilson.*

---

* The Saint George's Society's motto, which was given to it by the late Right Reverend Bishop Moore, of New York, is "Let Mercy be our boast and Shame our only fear."

THE EPISCOPAL COLLEGIATE INSTITUTE *at Stapleton, Staten Island*, is, we believe, worthy of the commendations which it has received from some of the best quarters. The Principal, the Rev. Thomas Towell is a graduate of Trinity College, Dublin, and has secured the assistance of an able corps of teachers. It is a church school, and from its readiness of access from the city has a claim on New York churchmen. We are glad to hear of its prosperity.

Having carefully examined a statement of the plan and details of the INGLESIDE SEMINARY *near Catonsville, Baltimore Co., Maryland*, we are quite ready and able to communicate the favorable opinion with which it has impressed us. It is a Home School for Young Ladies, and one in which we have no doubt all salutary home influences, which mere schools so often lack, will be found. It is a Church school too, and Maryland Churchmen we doubt not, will appreciate the value of its careful spiritual training. The institution is healthily situated, surrounded by elegant grounds, and only six miles from Baltimore. All the customary branches of female education are faithfully taught and provision is also made for physical exercise. Mr. and Mrs. James Gibson are the heads of the Family, and applications for admission should be made to the latter "Catonsville, Baltimore Co., Md."

The following advertisement taken from the *Burlington Free Press*, of Vermont, having been brought to the notice of the "Executive Committee" of the *Churchman* by the Chairman thereof at its regular meeting held on Saturday the 2d May, it was on motion *unanimously* Resolved—That said advertisement be conspicuously inserted in "The Churchman" of next week; and that the cordial thanks of this committee be and are hereby presented to our worthy, zealous, and intelligent agent, N. A. Tucker, Esq., with the expression of its earnest wishes, that his success in procuring new subscribers for 'The Churchman' may be fully commensurate with the clear and sound views contained in his advertisement, and with the *moral courage* he has displayed in their fearless announcement under PRESENT circumstances.

By order of the Ex. Com. FLOYD SMITH,
Chairman.

THE CHURCHMAN.

AN EPISCOPAL PAPER PUBLISHED IN NEW YORK CITY.

THE undersigned is an authorized Agent for the above publication, and will receive subscriptions from, and cause the paper to be sent to, any person desirous of taking it. It is about to be enlarged and improved in appearance. Its aim is, to maintain, with energy and fearlessness, the *true* doctrines and worship of the Episcopal Church, and to defend them against the assaults of prejudice and ignorance; to advocate the necessary union of the Church of Christ, "the pillar and ground of Truth," and to furnish, in short, such an organ as every true and faithful Churchman feels to be essential to the prosperity of the Church in this country. In its ability and earnestness in the defence of sound doctrine, this paper has been, hitherto, unsurpassed, and the continuance at its editorial head, of the profound and learned divine who has so long conducted it is a sufficient guaranty that it will still remain foremost among the champions of true religion in America. N. A. TUCKER.

Burlington, April 23, 1846.

At a meeting of the Clergy of the Church in Brooklyn, holden on Thursday, April 30th, 1846, the Rev. J. S. Stone, D.D., was called to the Chair, and the Rev. Francis Vinton was appointed Secretary: when the following resolutions were passed unanimously:—

Whereas, it hath pleased Almighty God to call to his rest our brother, the Rev. Albert W. Duy, Deacon, Assistant Minister of St. Ann's Church,

Resolved, That we, appreciating the personal worth and official promise of our deceased brother, feel very sensibly this sudden bereavement of one of our number, and regard this visitation of Divine Providence as urging us to more devotion in the fulfilling of our ministry.

Resolved, That we deeply sympathize with the Rector, Wardens, and Vestry, and Congregation of St. Ann's Church, for the severe loss which they have sustained in the decease of the Rev. Mr. Duy.

Resolved, That we tender our Christian condolence to the family of our deceased brother; with them, sorrowing for him, not as those without hope, but as for one who now sleeps in Jesus.

Resolved, That these resolutions be transmitted to the Rector, Wardens and Vestry of St, Ann's Church—to the parents of the Rev. Mr. Duy, and to the Church newspapers.

JOHN S. STONE, Chairman.

FRANCIS VINTON, Secretary.

Domestic Intelligence.

CONNECTICUT.—*Episcopal Acts.*—Easter Tuesday, April 14, Bishop Brownell confirmed 13 in St. Michael's Church, Litchfield.

EPISCOPAL SERVICES.

On Tuesday, 21st April, in St. Peter's Church, Freehold, the Rev. Mr. Putnam, the minister, read prayers, and catechised the children, and the Bishop examined them. In the evening, the Rev. Mr. Putnam, Rector elect, read prayers, and the Bishop preached, and confirmed *one* person.

On Wednesday, 22, in Christ Church, Shrewsbury, the Rector, the Rev. Mr. Finch, read morning prayers, and the Bishop preached, confirmed *four* persons, and administered the Holy Communion. In the afternoon, the Rector read prayers, and catechised the children, and the Bishop examined them.

In the evening, in the Chapel at Red Bank, the Rev. Mr. Finch read prayers, and the Bishop preached.

On Thursday, 23, in Christ Church, Middletown, the Rector, the Rev. Mr. Finch, read prayers, and the Bishop preached, and administered the Holy Communion. The Rev. Messrs. Croes and Carter were present.

In the evening, in St. James' Church, (not yet finished) at Brown's Point, the Rev. Mr. Finch read prayers, and the Bishop preached. The Rev. Mr. Croes, the missionary was present.

On Saturday, 25, (St. Mark's day,) in St. Andrew's Church, Mount Holly, the Rev. Messrs. Mitchell and Franklin read morning prayers, and the Bishop preached the sermon before the Clergy of the southern convocation, and administered the Holy Communion, assisted by the Rev. Mr. Morehouse, the Rector. The Rev. Messrs. Germain and Harrold, and the Rev. Messrs. Ogilby (of the Diocese of Pennsylvania,) and Frost (of Maryland,) were present.

On Sunday, 26, (second after Easter,) in the Baptist session room, at Pemberton, the Rev. Mr. Germain read prayers, and the Bishop preached.

In the afternoon, in the meeting house at Plattsburgh, the Rev. Mr. Germain read prayers, and the Bishop preached.

PENNSYLVANIA.—The 62d Convention of the Church in this Diocese, will be held in St. Andrew's Church, Philadelphia, on Tuesday, the 19th inst., at 5 P. M.

ALL SAINTS' CHURCH, MOYAMENSING.—Last Wednesday afternoon, agreeably to notice, Bishop Potter laid the corner-stone of All Saint's Church, in the district of Moyamensing. The Bishop was met by a number of clergymen and vestrymen at the old church. Among the former we noticed the Rev. Drs. Clay and Dorr, and the Rev. Messrs. Allen, Clark, Davis, Durborrow, Kerr, Stratton, and Quinan. At the appointed hour, the Bishop, conducted by the Rector, the Rev. Henry Major, and followed by the clergy and vestrymen present, proceeded to the site of the new edifice. As the procession approached the site, the 122d Psalm, Lætatus Sum, was recited antiphonally by the Bishop and those who followed, concluding with the Gloria Patri. Having arrived at the place, the Bishop, "standing near the corner-stone," delivered the exhortation, and offered up the prayers prescribed in the form of service used on the occasion. After which, the Rector then announced that a copper box was then placed in the cavity of the corner-stone, containing the following deposites, viz: 1. The Holy Bible. 2. The Book of Common Prayer. 3. Constitution and Canons of the Protestant Episcopal Church. 4. Church Almanac, containing a list of the Bishops, and Clergy, and Institutions of the Church. 5. The title of the Church, and the names of the Rector, Wardens and Vestrymen, engrossed on parchment. 6. Copy of the "Spirit of Missions." 7. Copy of the "Banner of the Cross." 8. Copy of the "Episcopal Recorder." 9. Copy of the "Form of Prayer," used on the occasion.

The "corner-stone being laid in its place," the Bishop "striking the stone three times with a hammer," said, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay the corner-stone of an edifice, to be here erected, by the name of All Saints' Church," &c. The versicles and anthem occurring in the service were then recited; after which the special prayer was offered by the Bishop. Gloria in excelsis was then impressively chanted by the choir and others, which was followed by a very appropriate and interesting address by the Bishop. After which, four verses of the 96th selection were sung. The service was then concluded by the Bishop, with a few Collects, and the Benediction. About one thousand persons were present on the occasion, and a good collection was taken in aid of the building.

The new edifice is to be built entirely of stone, of a dark gray color, and in the Gothic order of architecture. Its dimensions are 45 feet wide and 80 feet deep. It will afford sittings for about six hundred persons, besides four large and airy rooms in the basement, for Sunday Schools and other purposes.

NEW JERSEY.—The Rev. F. C. Putnam has been elected Rector of St. Peter's Church, Freehold.

NEW JERSEY.—*Episcopal Acts.*—On Easter Tuesday, 14th ult, in Trinity Church, Moorestown, the Rev. Mr. Paterson, read evening prayers, the Rector, the Rev. Mr. Franklin, administered adult baptism, and the Bishop preached and confirmed *ten* persons. The Rev. Dr. Coleman and the Rev. Mr. Ogilby, (of the diocese of Pennsylvania,) were present. On Wednesday, 15th, the Rev. Dr Coleman read morning prayers, the rector catechised the children, and the Bishop examined them, and administered the Holy Communion, The Rev, Messrs. Paterson and Ogilby were present.

In the afternoon, in St. Mary's Church, Colestown, the Rev. Mr. Ogilby read prayers, and the Bishop preached. The Rev. Dr. Coleman, and the Rev. Messrs. Paterson, Franklin and Harrold were present.

In the evening, in the Gloucester Point Chapel, the Rev. Messrs. Franklin and Harrold read prayers, and the Bishop preached.

On Thursday, 16th, in Grace Church, Haddonfield, the Rev. Mr. Franklin, the minister, read morning prayers and catechised the children, and the Bishop examined them, preached, confirmed *one* person, and administered the Holy Communion.

In the afternoon, in St. John's Church, Chew's landing, the Rev. Mr. Franklin read prayers, and the Bishop preached.

In the evening, in St. Peter's Church, Berkley, the Rev. Mr. Franklin read prayers, and the Bishop preached. The minister, the Rev. Mr. Harrold, was present. On Friday, 17, the Rev. Messrs. Franklin and Trapnell, read morning prayers, the minister catechised the children, and the Bishop examined them, preached, and administered the Holy Communion. The Rev. Mr. Otis was present. Immediately after the morning service, the Bishop repaired to the site of the new Church at Clarksborough, and laid the corner-stone, assisted by the minister and the Rev. Messrs. Franklin, Otis, and Trapnell, and in the presence of a numerous assemblage of people.

In the afternoon, in Zion Chapel, Moravia, the Rev. Messrs. Otis and Franklin read prayers, and the Bishop preached. The Rev. Mr. Trapnell was present.

In the evening, in Trinity Church, Swedesborough, the Rev. Messrs. Harrold and Otis read prayers, and the Bishop preached. The Rector, the Rev. Mr. Trapnell, the Rector elect, and the Rev. Mr. Franklin were present. On Saturday, 18, the Rev. Messrs. Otis and Franklin read morning prayers, the Rector elect catechised the children, and the Bishop examined them, preached, and administered the Holy Communion. The Rev. Mr. Harrold was present.

In the afternoon, in St. Stephen's Church, Mullica Hill, the Rev. Mr. Franklin read prayers, and the Bishop preached. The Rev. Messrs. Harrold and Trapnell were present.

At six o'clock, the Bishop laid the corner-stone of the new Church at Glassborough, to be substituted for the old building of St. Thomas's Church, assisted by the Rev. Messrs. Harrold, Franklin and Trapnell. In the evening, in the Town Hall, the Rev. Mr. Franklin read prayers, and the Bishop preached.

On Sunday, 19, (first after Easter,) in St. George's Church, Penn's Neck, the Rev. Mr. Otis read prayers, and the Bishop preached. He also administered infant baptism.

In the evening, in St. John's Church, Salem, the Rev. Messrs. Otis, the Rector elect, and Franklin read prayers, and the Bishop preached, and confirmed *five* persons. On Monday, 20, the Rector elect and the Rev. Mr. Franklin read morning prayers, the Rector elect catechised the children, and the Bishop examined them, preached, and administered the Holy Communion.—*Banner.*

SOUTH CAROLINA.—From the Journal of the 57th annnal Convention of the Protestant Episcopal Church in South Carolina, which has just come to hand, we gather the following statistics of this Diocese, viz:—Clergy 57, parishes 45. Congregations not entitled to a representation in Convention, 3. Candidates for Orders, 14. Baptisms, Adults, 294, white 27; colored 267. Children 814, white 265; colored 549. Total, 1108. White 393, colored 816. Communicants 3,879. Confirmations 308, white 233, colored 75.—*Southern Churchman.*

WISCONSIN.—Bishop Kemper has recently made a visitation of part of this territory, preaching at several places. He confirmed 17 persons on three occasions, and laid the corner-stone of a church at Madison, the capital of the territory.

VIRGINIA.—St. Paul's Church, Suffolk, was consecrated on Wednesday the 22d ult. by Bishop Johns, five of the clergy of the diocese being present. The Church will seat 300 persons.

We learn from the Richmond Enquirer, that on Thursday, the 17th inst., Bishop Johns consecrated, in that city, a small but elegant building to be called St. Luke's church, and to be occupied as a Mission Chapel, under the ministry of the Rev. Mr. Bolton. The portion of city, in which this new church is located, is represented as rapidly improving.—*Southern Churchman.*

Sunday, April 19, Bishop Meade confirmed 11 in Christ Church, Alexandria.

MARYLAND.—The Rev. CYRUS WATERS having become Rector of Christ Church Parish, Queen Ann's County, Maryland, requests that all communications intended for him, be addressed to Broad Creek, Kent Island, Queen Ann's County, Md.

Clerical Changes.

The Rev. Joseph Scott from Essex, to the Rectorship of Christ Church, Stratford, Conn. Address accordingly.

The Rev. David H. Short from the Rectorship of St. Matthew's Church, Wilton, to that of New Canaan, Conn. Address accordingly.

The Rev. A. Nichols has removed from Windham, and taken up his temporary residence at Newtown, Conn. Address accordingly.

The Rev. J. S. Covell from Trinity Church, Bristol, to St. John's Church, Essex, and the Rev. Joseph M. Wait, to the Rectorship of St. James's Church, Poquetonock. Letters and papers to be directed accordingly.

The Rev. George S. Gordon has resumed the charge of St. Paul's Church, Huntington.—*Calendar.*

The Rev. B. Halsted having, with the consent of the Bishop, resigned the charge of the Parish and Missionary station at Fort Wayne, Indiana, and accepted an invitation to that at Mishawaka, in the same Diocese. has accordingly removed to the latter place, to which he requests his letters and papers directed.

To Correspondents.

The first of the series on the Thirty-nine Articles will appear in our next.

"A Tract-arian" in our next. "Arithmetic" is not forgotten.

Calendar.

MAY.

10. Fourth Sunday after Easter.
17. Fifth Sunday after Easter. Rogation-Sunday.
18. Rogation-Day.
19. Rogation-Day.
20. Rogation-Day.
21. THE ASCENSION OF OUR LORD JESUS CHRIST.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
24. Sunday after Ascension-Day.
31. WHITSUNDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

JUNE.

1. Monday in Whitsun-Week.
2. Tuesday in Whitsun-Week.
3. Ember Day.
5. Ember Day.
6. Ember Day.
7. TRINITY SUNDAY.
11. St. Barnabas the Apostle.
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Third Sunday after Trinity.
29. St. Peter the Apostle.

Notices.

☞ Bishop McCoskry will administer the Rite of Confirmation in the Church of the Epiphany on the Fifth Sunday after Easter, May 17, at half past 3, P. M. Second visit.

On Sunday evening next, the 10th inst., a sermon will be preached by the Rev. Dr. Stone in the Church of the Ascension, and a collection made in aid of St. Simon's (GERMAN) Church. Service to commence at half past 7 o'clock

The liberality of Episcopalians is earnestly solicited in behalf of the effort now making to establish a FREE Church among the poor of the German population of this city. The responsibilities of the Vestry amount to about one thousand dollars per annum—of which sum there is yet due for the year just ended, May 1st, nearly *four hundred* dollars.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street.—This Church, though designed for the more immediate use and benefit of British Emigants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half past 10, A. M., half past 3, P. M., and half past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, Rector.

On and after the 9th inst., the *Books of Instruction*, or *Class Books*, published by the *General Protestant Episcopal S. S. Union* will be reduced in price from the scale as published on the outside of this number of the Churchman—(the outside of the paper having already gone to press)—the next number will contain the new scale of prices.

By order of the Committee of P. and sales.
DANIEL DANA. Jr.,
Secretary and Agent.

Church Depository, No. 20 John-st., New York.

"*P. E. Church Missionary Society for Seamen in the City and Port of New York.*"—A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of St. Clement's Church, on Monday evening next, 11th inst., at half past 7 o'clock. THOMAS P. CUMMINGS, Sec'y.

New York, May 9th, 1846.

Maryland Convention.—The Fifty-eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will be held in St. Paul's Church, Baltimore, on Wednesday, 27th inst.

H. COLBURN, Secretary.

Baltimore, May 1, 1846.
May 9th—3t.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 28th of April, the Treasurer has received the following contributions:

From Christ ch, Louisville, Ky, $68 50; Ch. of the Epiphany, N. Y., of which 25 cents are for the Jews, $46 84; St. Ann's, Middletown, Del. $15; through the Rt. Rev. Bishop Chase, Good Friday collections for the Jewish Mission Jubilee College Chapel, $10 50; Upper Kickapoo, 94cts; Lower do, $7 12; Brimfield, $2 50; Phila. $1 44—$22 50. St. Luke's, N. Y. $101 69; Trinity ch, Newark, for the Jews, $10 91; Trinity ch, Washington, D. C. $84 17; Monthly offerings, Trinity ch, Upper Marlborough, Md. half, $18 21; Christ ch, Meriden, Ct. $10; Trinity ch, Fairfield, Vt. for the Jews, $3 75; Christ ch, Fairfax, Va. do, $2 25; Christmas collection St. Peter's, Ashtabula, Ohio, $6, through E. Wilcox, Esq., R. A. in Pa.; St. Paul's, Bloomsburgh, Pa. 75; All Hallows Parish, Md, for the Jews, $2 25; Worcester, Pa. for do, $5; St. Luke's, Phil. do, (Chapel) $58 88; St. John's, Salem, N. J., for do, $5; St. John's, York, Pa., do, $6 50; do from Bishop Kemper's Mission, $3 50; a lady of Trinity ch, Phila. for the Jews, $2 50—$84 38; by the hands of Bishop Doane, from St. Mary's, Burlington, N. J. for the Mission to the Jews offerings of the parishioners, $28; from Grace ch, Newark, $10 90; Trinity ch, Mooristown, $5; Trinity ch, Columbia, S. C., for the Jewish Mission, $77; St. Stephen's ch, Portland, Me., for do, $10; Miss Mary Tillinghast, Geneva, W. N. Y., for do, $1. Total, $370 31.

Total for the Jewish Mission, $235 79.

THOMAS N. STANFORD, Treasurer,
May 5, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of April 28th, the Treasurer acknowledges the receipt of the following amounts:

From S. S. St. James ch, Piqua, O. for education in Africa, $20; "J. E. J," Phil, $1; Mrs. W. W. Fry, Mobile, for China, $10; children of Thos McCoy, Esq, do, 3d ann payment ed. China, $25; children of George Cleveland, Esq, 3d do, do, for do, $25; Trinity church, Washington, D C, for China, $42; for Africa, $42 17—$84 17. Male S S Miss Society Christ ch, Georgetown, D C, ed China, $25; family with box, $1 75; J F Dallam, Esq, Baltimore, for ch at Matagorda, $20; St Paul's ch, Burlington, Vt, $11 08; through E Wilcox, R A, a few members of Trinity ch, Phil, for Constantinople, $35: S S Christ ch, Pottsdam, Penn, for China, $5; St. John's ch, New London, Cross Roads, Penn, for Africa, $3—$43. By hands of Bishop Doane, St. Mary's ch, Burlington, N J, 3d ann payment sub to Constantinople, $25; offerings of the parishioners, $25—$50. Through Rev M T C Wing, Gambier, Ohio, St Luke's ch, Columbia, O, $1; St. Luke's, Marietta, O, S S, for Africa, $2; Christ ch, Springfield, O, $2; Harcourt parish, Gambier, O, $3; do for China, $1 50—$9 50. Trinity ch, Upper Marlboro', Md, monthly offerings, $18 21; Christmas offerings St Peter's ch, Ashtabula, O, $4 50; St James parish, Northam, Goochland county, Va, Rev. J W Wilmer, Rector, $70; Cash, $5 21. Total, $422 92.

J. SMYTH ROGERS, Treasurer,
New York, May 5, 1846. 69 Wall st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipts of the following sums, viz:

From Rockford, Winnebago co, $5; Belvidere, Boone co, $2 50, by Rev Alfred Loudenback, missionary, Illinois; Grace ch, Canton, St. Lawrence co, Rev. W G French, $3; Grace ch, Port Huron, Michigan, Rev Peter R Brinkerhoff, annual, $5; the monthly offerings of St. James ch, Rev J Dowdney, $3 08; St James ch, Northam, Goochland co, Va, Rev. J P Wilmer, $8. Total amount, $31 58.

The Prayer Book in French, just issued, is for sale at the Depository, No. 20 John st.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, May 5, 1846.

Extract of a letter from a Missionary in Illinois:

"Enclosed you will find $7 50 for the Bible and Prayer Book Society, and $2 50 for the Protestant Episcopal Tract Society, the avails of collections in two parishes; we would have been glad if it had been ten times the amount; but you must know we are yet in our infancy, not having a place of worship of our own, and limited in resources.

As a missionary, I find it utterly out of the question to labor with any degree of success, without the assistance which your valuable societies afford: they are the most efficient auxiliaries that the missionaries can have. And may I crave from the societies, as an humble missionary, that aid which I am persuaded is never denied, if it can be possibly rendered. With this view, I have written for a supply of six dozen Prayer Books, and the following numbers and quantity of tracts."

Many such calls are made on the societies, few of them accompanied with contributions to their funds, arising, no doubt, from the destitution of means.

To the wealthy and liberal of our church members, the missionaries and feeble parishes look with confidence, for that support, by pecuniary aid to our societies, that will enable the managers to supply generously their wants with Bibles, Prayer Books, and church tracts.

☞ Both societies are now in need of the generous bounty of friends to the institutions, the church and the needy.

B.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:

From Belvidere, Boone co, Illinois, Rev Alfred Louderback, missionary, $2 50; Peter R Brinkerhoff, annual, $2 50; St. John's ch, Huntington, L I, Rev C H Hall, $3 16; Rev J P F Clark, Manhasset, L I, $6; St James ch, Northam, Goochland co. Va, Rev J P B Wilmer, $8. Total, 24 66.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, May 5, 1846.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of the 28th ult. the following contributions, viz:

From Christ ch, New York, Rev Dr Lyell, $9 49; Christ ch, Morristown, St. Lawrence co, Rev George N Stack, 13 25; St. John's Chapel, New York, Rev Dr Berrian, 151 86; Trinity ch, West Troy, Joshua Weaver, 7. Total amount, 181 60.

C. N. S. ROWLAND, Treasurer,
May 5, 1846. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since acknowledgment of 21st ult. the following contributions, viz:

From Christ ch, New York, Rev Dr Lyell, 12 78; Christ ch, Ballston Spa, Rev G S Geer, 11. Total amount, 24 78.

C. N. S. ROWLAND, Treasurer of the
Convention P. E. Church, N. Y.,
May 5, 1846. 55 Water street.

The undersigned very gratefully acknowledges the receipt of 25 dollars from the Sunday School scholars of St. Stephen's Church, by the hands of Rev. J. H. Price, for the benefit of the Protestant Episcopal Church of the Messiah.

WILLIAM A. TYSON,
Treasurer Church of the Messiah.

New York, April 26, 1846.

The following sums are gratefully acknowledged in aid of the erection of a church edifice for the congregation of Christ's Church, Chester, Warren county, N. Y.

R. B. Minturn, $20; W. H. Aspinwall, $20; Wisner & Gale, $10; Rev. Francis Vinton, $10; Cash, $1; Cash, $5; Cash, $10; Rev. T. H. Taylor, $5; Cash, $2; Dr. Leonard of Lansingburgh, $10; John Holme of Lansingburgh, $10; Cash, $2.

$200 more will complete the church, and place it out of debt. The following is from Bishop McCoskry:—"I visited the Rev. Mr. Hickox in the winter, and consecrated the church he has erected in the midst of the mountains of Warren county. It has been done by great self-denial on his part, and liberality on the part of the inhabitants in that region. It is truly missionray gronnd; and I hope he will receive the few hundred dollars necessary to complete it."

Donations may be left at 20 John street, or at the office of the Churchman, 12 John street.

The liberality with which the wants of Michigan have been responded to, induces me to hope and believe that I shall not need to remain many days in order to receive the small sum of $200 for a most neglected and destitute portion of our own diocese—there being no church edifice north of Glen Falls in Warren and Essex counties, except the one now in progress; nor any missionary since the death of Rev. Palmer Dyer, except myself.

W. W. HICKOX, Missionary of the Station.

P. S.—The church stands at the foot of Schroon Lake, 24 miles north of Lake George: so near the line of Essex that many of the congregation reside in Essex, and a part of my missionary labors is given to that county.

Advertisements.

CHURCHMAN PRINTING OFFICE,

11 SPRUCE STREET.

ALL styles of Book, Pamphlet, and Job printing executed with neatness and despatch. Orders may be left at the Church Publishing and Bookselling Establishment, No. 25 John st., or at the office, No. 11 Spruce st.

HENRY M. ONDERDONK & Co.

CLASSICAL SCHOOL ON BROOKLYN HEIGHTS.

NO. 30 CLINTON, NEAR PIERREPONT STREET.

THE Summer Term of this School commenced on Monday the 4th of May.

The course of instruction will include all the Branches of an English and classical education,

TERMS.—For Tuition $10 to $15 per quarter.
Board and tuition $250 per annum.

REFERENCE.—Rev. Dr. Cutler, Rev. Wm. H. Lewis, Rev. F. Vinton, Rev. E. M. Johnson, Rev. Dr. Stone, Rev. Dr. Henry, Rev. S. R. Johnson, Dr. C. S. J. Goodrich, E. J. Barton, Esq., P. Clark, Esq., Hon. G. Hall, James Sheldon, Esq., A. H. Murvin, Esq., H. Sands, Esq., C. Carter, Esq. Brooklyn, April 30th, 1846.

A CLERGYMAN of a neighboring diocese, who has had several years experience in teaching the Classical and English branches, is desirous of some situation of the kind,—either as Principal or assistant in or near the city. He would prefer such an engagement as would give an opportunity for the occasional performance of pulpit duties. For particulars, address "W. G., Box 230, Branch Post Office." May 2—8t$

ST. THOMAS'S CHURCH.

THE pews remaining unoccupied will be offered to tenants, for the ensuing year, on Tuesday and Wednesday, (12th and 13th inst.) of next week, between 11 and 12, at the Church, by the Pew Committee.

May 9th—1t$

PHILHARMONIC SOCIETY—*Grand Festival Concert*—The public is respectfully informed that the Philharmonic Society will give a Grand Festival Concert on Wednesday evening, 20th May, at the Broadway Tabernacle, in aid of the funds for the erection of the Philharmonic Hall, on which occasion, with other pieces, Beethoven's Grand Choral Symphony No. 9 will be produced, with between 300 and 400 Vocal and Instrumental performers.

As the erection of a suitable edifice for musical purposes is an event of the greatest importance for the advancement of the Art and the improvement of musical taste in this country, all vocal and string instrument performers who are competent to take part in the Orchestra or Chorus, are most earnestly invited to attend the rehearsals, and give their assistance at said performance.

For further particulars see future advertisements.

REHEARSALS AT THE APOLLO SALOON.

Grand Orchestra.	*Chorus.*
Saturday, May 9, at 4 P.M.	Thursday, May 7, at 7½ P.M.
Tuesday, May 12, at 4 P.M.	Saturday, May 16, at 4 P.M.
Saturday, May 16, at 4 P.M.	Monday, May 18, at 7½ P.M.
Tuesday, May 19, at 7½ P.M.	Tuesday, May 19, at 7½ P.M.

The last Grand Rehearsal with Grand Orchestra and Chorus will take place at the Tabernacle, May 20, at 8½ o'clock, A.M. By order.

May 9—1t. JAMES L. ENSIGN. Secretary.

JUST PUBLISHED,

QUESTIONS FOR SELF-EXAMINATION, designed primarily for the use of young persons, to which are added Prayers and other Devotional Exercises.

A Manual of Church Principles, derived from the principal facts and text of Holy Scripture, relating to the constitution, functions, and powers of the Christian Church, with an account of the Apostolical Succession of the Bishops of the Protestant Episcopal Church, and their right of jurisdiction in the United States. By W. D. Wilson, A. M., a Presbyter of Western New York.

The Church of England Vindicated against Romanism and Ultra-Protestantism, in Sermons, preached and published on various occasions. By Walter Farquar Hook, D. D., Vicar of Leeds, (from the last London edition.) Just received and for sale by

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton street.

ROYAL GURLY, AUCTIONEER,

304 BROADWAY, REMOVED FROM 169.

VALUABLE THEOLOGICAL AND PHILOLOGICAL WORKS.—Thursday evening 14th inst., will be sold by Royal Gurley & Co., at their Long Room 304 Broadway, corner of Duane street, a large and valuable collection of Theological works, chiefly English editions, together with many rare and desirable books in Theology and Philology, in the Greek, Latin, Hebrew, and German Languages.

May 9—1t. is$

On Thursday 7th May will be published in the city of Baltimore, the first number of

THE CHURCH TIMES.

A weekly Church newspaper, edited by *a Presbyter of the Church* with the approval of *the Bishop* of Maryland.

TERMS—The Church Times will be printed on fine paper and new type, in a small double folio sheet—and published every Thursday. The price of Subscription $2 a year *invariably* in advance. To persons who will procure 5 subscribers and remit the price of subscription, a sixth copy will be sent gratis. Address (Post-paid),

JOS. ROBINSON, Publisher,
142 Baltimore st., Baltimore.

Subscriptions in New York received by Jas. A. Sparks, agent, 161 Fulton st. May 9—2t$

SALE OF PRIVATE LIBRARIES.

ROYAL GURLY, so long known as book auctioneer at the Long Room 169 Broadway, has recently commenced a similar establishment on a large scale at 304 Broadway, corner of Duane st., where he purposes to receive for private as well as public sale whatever collections of Books may be consigned to his care. The want of such an establishment has been long felt by many literary men desirous of disposing of their Libraries in whole or in part, and Mr. G. is happy to announce that he has been enabled to open this department of his business by exhibiting on his shelves, a very rich collection of Theological and Philological works, ancient and modern, which will be found to be marked at extremely low prices. Clergymen and others visiting the city during the Anniversaries in the ensuing week are respectfully invited to call.

May 9—1tis$

Poetry.

For the Churchman.

LINES SUGGESTED BY THE RESURRECTION OF THE GRAVE-STONES IN TRINITY CHURCHYARD.

T'was in the midst of life, and loneliness—
In a large city's busy mart there stood
An edifice,—made sacred by the lapse of time.
T'was raised to God—and round it passed
The busy hum of man unceasingly.
There was a graveyard too—and scarce a day
Went by but one more sojourner was borne
And laid to take his rest in death.
And then
The mourners came—absorbed in silent grief.
Perchance a husband—reft of all that life
Held dear—a widow following an only son—
A father too is carried there, and those
His love has left remain to struggle on
All unprotected through this heartless world.
The brother, sister, friend—the mother too—
The mother who is first and fondest loved,
All there in peace repose. And still perchance
May one poor wanderer remain alone,
Whose hopes, whose *all* are laid beneath the sod.
The mourners came and went. The busy throng
Went by unheedingly: but giving them
A fleeting thought, and then it passed away
Fast hurrying to the grave. The vacant place
Was soon filled by another—still the stream
Of life flowed on—none knew that death had *been*
Save by the sigh that heaved the mourner's heart.
And years rolled by, and Time's devouring hand
Had done its work. The earthly house of God
Was fallen to ruin. Still the dead were there—
Still did the grave-stones tell the mourners where
The dust they loved reposed.
Time's work was done—
And now must man, build to th' Eternal One
A house where he might love to dwell.
"Forth then!
Ye mourners from this sacred spot! for noise
And active life must be, where nought but death
And silence long have reigned! And neither shall
Ye know the place of them ye weep! for e'en
The stones shall sink with those whose names they bear
Beneath the cold, cold sod!"
And so it was!
Life was in the midst of death. The sod,
The tear-bedewed sod was trampled on
By those who knew not, cared not for the sad,
The mournful tales of woe it could unfold
Had it the power to tell them. All was changed!
And e'en the shade of grief forsook the place
Where oft it lingered long in sacred solitude.
But see, uprisen from that spot there stands
A holy house—and 'tis the "*House of Prayer*"
Unrivalled in its beauty does it stand.
For all that is, is His who reigns above—
Jehovah, who inhabiteth Eternity!
And as by a supernatural hand
The grave-stones rise! each as it stood before!
It was a theme for thought—and it all passed
Before me as a vision of the night.
When this Church Militant has fought the fight
That's ordered her on earth,—when fleeting time
And all its saddening sorrows, transient joys
Shall be no more! Then shall the "dead in Christ"
Who trust in Him for pardon, and "whose flesh
Do rest in hope"—these shall come forth
From their short resting place, the grave, and join
That perfect Church formed of the Just above,
Whose living Head, is, ever was, and shall be
The everlasting Truth—the God of Love!

April 22d, 1846. F. H. H.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXVI.

Bishop Horne, with a beautiful allusion to the well-known position in the Calendar of the Feast of Easter, as, (itself regulated by the paschal rules of the olden Church,) determining the times of all the moveable Christian holy days and seasons, says of it, "Deservedly hath this ever been esteemed the queen of festivals, worthy to give laws to the rest, to appear at the head of the holy band, crowned with everlasting joy, and hailed by incessant hallelujahs." And says a more ancient author, the learned and eloquent Dr. Barrow, of the GREAT EVENT commemorated at Easter, "If the news of our Saviour's birth were good tidings of great joy to all people, how much more may the news concerning this second nativity of Him be hugely gladsome! For in that birth He did but assume our flesh; in this He did advance it: then He began to sustain our infirmities; now He surmounted them: by His incarnation He became subject to death; by His resurrection death was subdued to Him: at that He entered into the field, and set upon the bloody conflict with our foes; in this He returned a triumphant Conqueror, having utterly vanquished and quelled them. The fury of the world, the malice of hell, the tyranny of sin, the empire of death, all of them combined to render us miserable, He did, in His resurrection, perfectly triumph over. And doth it not then become us to attend His glorious victories with our joyful gratulations? Is it not extremely comfortable to behold our gallant champion (the only champion of our life and welfare) after all the cruel blows which the infernal powers laid on Him; after all the ghastly wounds which human madness did inflict; after He had passed through the scorching flames of divine wrath and justice; after He had felt the sorest pangs of death; perfectly recovered from all those distresses, standing upright, and trampling on the necks of His proud enemies? Are not most sprightly expressions of gratitude, are not most cheerful acclamations of praise, due from us to the invincible Captain of our salvation? Shall we not with great alacrity of mind, contemplate the happy success of that mighty enterpise, wherein no less our welfare than His glory was concerned?"

Very appropriate are such reflections to the devout exercises in which the good Christian wishes to engage in meet and right observance of the holy Easter season. Christ, and Him risen from the dead, he would carry in his heart, to direct his thoughts, exercise his faith, and warm his devotions. The enlightened and honest use of his understanding tells him that the Church's testimony to the truth of his Lord's resurrection is worthy of all confidence; and the spirit of Gospel piety invests with deep and lively interest the doctrinal and practical instruction which she founds upon it.

The accounts of the resurrection of Christ with which the Church is furnished, were written by persons fully entitled to credit, as plain artless men, every way capable of judging of the facts which they relate. To deny that they were written by those whose names they bear, is to attempt to undermine the whole of that extensive fabric of human knowledge which is built on human testimony. The books containing these accounts were, at the time they appeared, and have been ever since, uniformly by the friends, and almost without exception, by the enemies of Christianity, ascribed to those whose names they bear. And it would be as reasonable to question the genuineness of all ancient writings as that of the New Testament.

But even if the proof of this were insufficient, the main question would not thereby be materially affected. That these books were in existence in the very age in which they assert the facts that they relate to have transpired, be the authors who they may, is sufficient for the present argument. And this fact is too strongly established by a concurrence of historical testimony from both friends and foes, to admit the least shadow of a doubt.

The age in which these writings were published, was most unfavorable to the sentiments they contain, and the objects they had in view. Among the Gentiles, a species of philosophy was popular which favored human pride, immoderately exalted human wisdom, and inculcated principles directly the reverse of those of the Gospel. The Jews were in expectation of a Messiah who would appear in all the splendor of an earthly monarch, and heading an army of their people, rescue them from bondage to the Romans. The Gospel declared Him to be the Messiah who came meek and lowly, made Himself of no reputation, and was content to be despised and rejected of men. It also attacked one of the strongest and most desperate prejudices of the Jews, by raising the Gentiles to an equality with them, in extending its offers and promising its blessings. Nothing therefore could be more unpopular among the Jews than the volume which contained the Gospel.

We accordingly find that both Gentiles and Jews raised the most violent opposition to this new system of religion. And what is the nature of the sacred books introduced under such disadvantageous circumstances? Do they consist of mere opinions, in which, though ever so erroneous, a man may be enthusiastically and honestly zealous? Are they made up of mysterious narrations to which they dare not invite the scrutiny of the world? Far otherwise. A plain history of facts, declared to have occurred in the view of the world, on the very spot and at the very time in which the authors lived, and which consequently were open to full inspection, characterizes this volume. Nor does history afford the least shadow of evidence to disprove its assertions.

These are a few of the general grounds on which the authority of the Gospel history may be maintained, and has been established by a host of unanswerable defences. The writers of that history declared to the world that in their own time there was a Person lived in Judea, called Jesus Christ, and that He spent about three years in public life, travelling over extensive tracts of country, showing Himself openly to the world, often preaching to large multitudes of people, and working miracles in the presence of many witnesses. They related His having been brought before the civil authority, and tried on the charges of blasphemy and treason; His having been convicted and publicly executed; and His having been taken from the cross by special permission of the governor, and buried. So far their warmest enemies pretend not to deny the truth of their assertions.

They went further, and declared that in consequence of suspicions arising from intimations given by their Lord of His resurrection on the third day after His death, the sepulchre in which He was interred was carefully closed and fastened, and guarded by a band of soldiers; that notwithstanding this, when His disciples came to visit the tomb on the morning of the third day, the watch had fled, the tomb was open, and Jesus was not there. They asserted that an angel informed the wondering disciples that their Lord had risen from the dead; that He soon appeared to two of them; afterwards to two others on a journey, with whom He travelled some distance, and freely conversed; and then to the collected body of the apostles, except one, who was absent, and to whom, in the presence of the rest, He subsequently appeared, and gave the strongest possible evidence that it was He indeed whose hands, feet, and side had been pierced upon the cross; even permitting him to put his finger into the print of the nails, and thrust his hand into His side. They declared that He subsequently appeared to "above five hundred brethren at once," appealing in proof to a majority of them still living when the assertion was made. They averred that He spent forty days with them, and then ascended, in their view, into heaven.

What possible motive could the evangelical writers have had for asserting all this, if it was false? Detection of the falsehood would have been the easiest thing imaginable; and they had nothing to expect but persecution and death for spreading the story.

To say that they could be deceived, is to assert what can be true on no other supposition than that they were mad men, which has not for its support a single feature in their characters. Their testimony and deportment were consistent throughout, and most clearly evince perfect sanity and composure of mind. Indeed their very union in the work in which they were engaged, utterly forbids the thought of their being other than men in their sound and sober senses. And can such men be so deceived as to think, contrary to truth, that for forty days together they are in intimate intercourse with one whom they have well known for three years?

Again. If Jesus had not risen, why did not His enemies produce His body, and silence the pretensions of His friends? They could not. They knew that all their vigilance had been of no effect. And this failure to bring forward proof against Christ's resurrection, which must have been at hand, if He had not risen, is a part of the strong and incontrovertible evidence in favor of that cardinal fact, which justifies the Christian in fixing his faith upon it immovably.

This evidence further appears in *the early and rapid progress of Christianity*, which can be accounted for only on the supposition of the resurrection of Christ.

On the supposition that Christ did not rise, and that consequently His predictions of rising again, and all His pretensions to divinity, or even to the divine favor and approbation, perished in the tomb, how is it possible that His religion, opposing the prejudices and apparent interests of those to whom it was preached, and advocated by but a few humble men, in themselves totally unfit for the task, could succeed? How is it possible that if all the hopes of His disciples vanished with His breath, they could have resolution to stem the torrent which opposed them? How is it possible that without that divine aid which would never have been afforded to the imposture the Gospel must have been, if its Founder's claims were suffered to die with Him on the cross, it could (except by means which frauds have uniformly required, and for which we look in vain to the history of the early progress of our religion) make its way in the world? It never could be. Take away the resurrection of Christ, and you take the main pillar of His religion, and the whole fabric tumbles into ruin.

Rightly then do the Scriptures refer to the resurrection of Christ, as to their most essential doctrine; and stake the whole truth of Christianity on that one point. If Christ be not raised, our preaching is vain, and your faith is vain. If Christ be not raised, His religion must be false, could not, therefore, have had the protection and support of Heaven, and therefore could not have succeeded without means which, we know, were not only not used for it, but with all possible violence exerted against it. Prejudice, jealousy, and worldly interest, armed with power, would have crushed, in their first efforts, its rash and weak votaries.

When then we see the religion of Jesus making its way against the combined opposition of Jews and Gentiles, of magistrates and populace, against violent prepossessions, and furious persecutions; when we see its advocates and defenders cheerfully undergoing in its cause the most cruel tortures; putting their sincerity to the test of racks and flames; and in dependence on their Master, receiving supernatural support; when we see the religion thus opposed, and thus propagated, gradually bringing under its influence the whole civilized world; we see demonstration, clear as day, that the Lord is risen indeed.

As the progress of the religion of Jesus establishes the truth of His resurrection, so, reciprocally, does His resurrection prove the truth of His religion. It affords undeniable evidence of the divine interposition in its behalf. That Jesus escaped from death to propagate more widely His religion, shows clearly that He in whose hands are the issues of life and death, espoused it as His own; and therefore places the truth of that religion beyond the reach of either the attacks or artifices of infidelity.

The resurrection of Christ is also a proof of His own divinity. We know from the evangelical history that He laid claim to the divine nature, declaring Himself and the Father to be One; taking to Himself divine attributes and powers, especially the power of raising Himself from the dead; and accepting divine honors. Had these pretensions been false, they must have been the extreme of blasphemy. And would He, thus guilty, have had so decided an evidence of Heaven's favor and interposition as resurrection from the dead? No: that fact sets the seal of infinite truth to His claim to the divine nature. It is the Mighty God whom we see burst the bands of death, and triumph o'er the grave.

The resurrection of Christ was an important act in the great mystery of man's redemption. His sufferings and death were propitiatory. His deliverance from them in His human nature proved that the atonement He had made in that nature was accepted, and our Heavenly Father reconciled. As He "was delivered" to death "for our offences," so is it only the consoling truth that He "was raised again," that assures us of "our justification." What an interest does this give to the event we celebrate! The combat of our Redeemer with the powers of darkness is over. His struggle with death and hell is past. His endurance of divine wrath for us has been consummated. He has finished the great work of redemption and atonement, for which He took our nature. He now comes with the glad tidings of His triumph. He comes to assure us that divine wrath is propitiated, and give our faith, penitence, and devotion, the gracious promise of acceptance and reward.

Let then Christians cherish a lively faith in Christ as their great Redeemer, and only sufficient Mediator. Could any other arm bring salvation, that of the Eternal Son had not been exerted in the work. He has accomplished that victory over sin, death, and hell, which was too mighty for any other strength. He brings to the humble penitent the consoling hope of pardon. He has purchased for the anxious and striving Christian grace to enable him to work out his salvation; and overcoming the sharpness of death, has opened the kingdom of heaven to all believers. He comes too from conflict with those powers of hell to which *they* will still be given over, who ungratefully refuse to avail themselves of the victory which He has won. Awfully aggravated indeed must be their guilt, in whose behalf the Son of God encountered such an agonizing struggle, and gained so dearly bought a victory; but who yet refuse to be profited by it, or live on in cold and heartless insensibility to the worth of so great salvation, and to the momentous obligations under which it lays its subjects.

If we would be blessed with the full benefits of redemption by Jesus Christ, and avoid the awful guilt of setting it at naught, we should pay solicitous and practical regard to the improvement which the apostle recommends of the event we celebrate, in the memorable words, so faithfully incorporated by the Church into her Easter Services:—"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" —"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." Hence the Christian profession to which the Church calls us, "to follow the example of our Saviour Christ, and to be made like unto Him; that as He died, and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

If sincerity, constancy, and vigor of exertion be given to this end, and we humbly, devoutly, and faithfully use the divinely appointed means of the directing and aiding influences of the Holy Ghost, that we may walk worthy of the vocation wherewith we are called, and adorn the doctrine of God our Saviour in all things; we will manifest the genuineness of our faith, and fulfil the conditions on which are mercifully suspended the eternal benefits of His love who died for our sins, and rose again for our justification.

And thus too may we derive comfort from reflecting that the resurrection of Christ is a pledge and earnest of our own.

"Now is Christ risen from the dead, and become the First Fruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Like the body of the Saviour, all human bodies, when they will have slept the appointed time in death, will come forth revived. But how? To pass with His to eternal glory? This is indeed the exalted privilege which He has purchased for His faithful people. But all others too shall come forth. Besides the resurrection of life, there is the resurrection of damnation. There is that reviving of the body which fits it for the eternal gnawings of the worm that never dies, and the everlasting scorchings of the fire that is never quenched. Will the sinner delay the work of evangelical repentance, faith, and devotion, till he sleeps but to be waked to this resurrection? *It will come.* Would to God that the alarming truth may never cease to be sounding in his ears, till it effectually strikes his heart! IT WILL COME. The impenitent must be roused from the sleep of death. He must stand at the bar of judgment. He must hear the sentence, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Does the Christian tremble at the thought of this? Does he shrink from the prospect of the resurrection of damnation? Is it his heart's desire to escape this tremendous doom? Let him turn his view to the resurrection of life. The penitent and faithful servants of Jesus are to follow Him, through the grave and gate of death, to a *joyful* resurrection. What love, gratitude, joy, and hope fill their breasts, when they welcome Him from the domain of the king of terrors! He comes with tidings of great joy. He comes to declare death robbed of its sting, and the grave of its victory. He comes to declare the invisible world on which the spirit enters when it resigns the body to the tomb, a rest in hope. He comes to give an earnest of that resurrection which will exalt both soul and body to the glorious privilege of everlasting life.

Welcome Him, penitent and faithful Christians. Let the truths which His resurrection announces cheer and encourage you. You are walking in the path which conducts to glory, honor, and immortality. The grave to which it tends will be the gate of heaven. The resignation of your mortal breath will be the opening of life eternal. The corruption of your body in the tomb will be succeeded by its change to spiritual and eternal perfection, beauty, and vigor. Think of this when temptations assail, difficulties appal, or the enemy would ensnare you; and cease not your constant use, in humility, faith, and charity, of the appointed means of that grace which will stablish, strengthen, settle you, and carry you safely through things temporal, until you attain to the happiness eternal.

Welcome your risen Saviour, sufferers in the pilgrimage of life. He comes to direct your hopes and views to a better world; where sorrow and sighing will be done away; where tears will be wiped from all eyes; where is unmixed fulness of joy; and where there are pleasures for evermore. Yes: and He brings too the blessed assurance, that all your trials here are sent in love, to contribute, through His grace, to your preparation for a far more exceeding and eternal weight of glory.

Welcome your risen Saviour, you whom death has robbed of pious relatives and friends. He comes to tell you that they rest in hope. He comes to tell you that they will rise in glory. He comes to tell you that by following their good examples, their faith, devotion, charity, and humble obedience, you may be united with them, never again to part, in the resurrection of life.

B. T. O.

Advertisements.

TRINITY SCHOOL, No. 76 VARICK ST.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrines and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each	5 00
Stationary	0 50
Fuel for the season	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks. Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D.D., President, Revs. Thomas Lyell, D.D., William Berrian, D.D., John McVickar, D.D., Samuel Seabury, D.D., L. Jones, J. H. Price, J. M. Wainwright, D.D., T. H. Taylor, B. I. Haight, E. Y. Higbee, D.D., Murray Hoffman, Wm. H. Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M.D., W. H. Hobart, M.D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.

April 18—tf.

MISSES RAINSFORD'S YOUNG LADIES' BOARDING AND DAY SCHOOL.

WILL remove on the 1st of May from No. 47, Irving Place, to No. 60 Fourth Avenue.

REFERENCES may be made to the Right Rev. the Bishop of New York, New Jersey, and Massachusets; the Rev. Drs. Berrian, Higbee, Seabury, Taylor, and Wainwright; Drs. Ferris and Matthews; the Rev. Messrs. Balch, Forbes, Price, and Samuel L. Southard; James B. Elliman and J. H. Hicks, Esqs.; Messrs. Stanford & Swords, and Bartlett & Welford, New York.

April 9—8t$

CLASSICAL BOADING SCHOOL.

THERE is a vacancy for two lads in the family of a Clergyman, in a delightful and healthy village about thirty miles from the city, with which there is a daily communication. Number of boys limited to six. Reference to Floyd Smith, Esq., office of the Churchman, and Stanford and Swords, No. 139 Broadway.

April 4—5w $

BALLSTON SPA INSTITUTE.—Rev. D. BABCOCK, Rector.

The well known "*Aldrich Mansion*" in the village of Ballston Spa, N. Y., having been recently purchased for the accommodation of this school, from its quiet, healthy, and accessible location, offers equal advantages with any institution in the State.

It is believed that the experience of the Rector for the last twenty years in the education of youth, combined with the assiduous attention of his assistants, will enable him to establish a school adapted to the wants and worthy of the patronage of all who wish their children thoroughly and properly *educated*.

TERMS.—The year will be divided into two terms of five months each, the first commencing on Wednesday the 6th of May. For *tuition, board*, &c. $75 per term.

☞ Circulars may be had at Stanford & Swords, 139 Broadway, New York; and the Rector may be addressed at Troy, N. Y., until the first of May, afterwards at Ballston Spa, Saratoga county, N. Y.

April 11—6t$

ST. MARY'S HALL.

THE Summer Term of this Institution will commence on the first of May. Apply to the Rev. R. I. Germain, Burlington, N. Jersey. April 18—5t$

ST. MARK'S HALL, Orange, Essex county, New Jersey. Rev. ANTHONY TEN BROECK, A.M., Rector.

The summer session will begin on the first Monday in May.

TERMS.—One hundred dollars *per cession*, payable in all cases *in advance*. Pupils are expected to come provided with *bed, bedding, towels, napkins, &c.* These articles will be furnished to those whose parents so prefer; in which case, an entrance fee of $20 will be required.

The Modern Languages, Music and Drawing, will be taught at the usual rates.

Applications for admission of pupils, or for further information, may be made to the Rector. Address as above. March 7—3m.

SCHOOL—NEW HAVEN, CONNECTICUT.

THE Summer term of the Misses EDWARDS' Boarding and Day School for Young Ladies, will commence on Monday, May 11th.

REFERENCES—Rev. Dr. Croswell, Rev. J. H. Nichols, New Haven; Rev. William Croswell, Boston; Judge Nelson, Cooperstown, Rev. J. H. Tuttle, Hudson, Cyrus Curtiss, Esq., New York.

New Haven, April 11th, 1846.—6t$

BROWN'S POINT SCHOOL, (near Keyport, Monmouth county, N. Jersey, Rev. JOHN CROES, Principal.

The Summer session of this School will commence on the first Monday in May. The branches taught are those that are necessary to fit young men for College. Terms $75 per session, payable in advance. Circulars may be had at the office of the Churchman.

April 18—4t.

FAMILY SCHOOL FOR BOYS.

THE subscriber, an Episcopal clergyman, will receive into his family a limited number of pupils, for instruction in the various branches of English and Classical Education. It will be his endeavor to impart a thorough knowledge of every branch attempted, and to inculcate sound morals and correct habits.

His residence is in the pleasant and healthful village of New Canaan, Conn.

TERMS.—$75 per session of five months in advance, commencing on the first day of November and of May, respectively. Each pupil furnishes his own bed, bedding, towels, napkins, brushes, books and stationery.

REFERENCES.—Rt. Rev. T. C. Brownell, D.D., L.L.D., Rev. S. Seabury, D.D., New York; Rev. W. Cooper Mead, D.D., Norwalk; Rev. B. I. Haight; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally.

April 18—4t. D. H. SHORT.

MISS ADRAIN'S BOARDING AND DAY SCHOOL, JAMAICA, L. I.

WILL re-open on the first Monday in May. Circulars may be obtained by applying to EBENEZER MONROE, Esq., No. 181 Broadway.

April 25—3t$

ROSSVILLE BOARDING SCHOOL, STATEN BSLAND.

W. WESTHORP presents his respects to his friends and the public, and begs leave to say that his school is now open for the reception of pupils. All the common branches of a good English education are taught in this school. Board and tuition $25 per quarter. Music $10.

REFERENCES—B. Mortimer, Esq., No. 4 Wall street, and Mr. W. Ludlam, 124 Beekman st., New York; Rev. D. Moore, Rev. S. D. Jackson, H. S. Seguin.

May 2—4t$

MR. OLMSTEAD'S CLASSICAL AND ENGLISH SCHOOL, 830 Broadway, cor. 12th st.

THIS Institution is located near Union Square, in one of the most pleasant and respectable parts of the city. The rooms are large and capable of free ventilation. All the branches of a thorough English, Classical and Commercial Education are taught by the Principal and competent assistants. Circulars containing terms, references, &c., may be had at the rooms.

May 2—3t$

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 10 Albion Place, Fourth street, a few doors west of the Second Avenue.

The situation is airy and pleasant; and the garden, being unusually large, affords ample ground for recreation and exercise.

The course of instruction includes a thorough English and French education; and while every facility is afforded for the acquirement of the higher branches and the accomplishments, particular attention is also paid to the Junior classes.

The Principals devote their entire personal attention to the care and instruction of their pupils; and in some branches they are assisted by approved teachers.

Further information with regard to the system of study, terms, &c. can be obtained on application.

March 28—2m$

A GOVERNESS WANTED

TO take charge of, and instruct two Children under ten years of age, in a family residing in the country. The lady must be a member of the Episcopal Church. For further particulars reference is made to Mr. FLOYD SMITH, at the Churchman office.

May 2—3t

TO CHURCH CHOIRS.

A YOUNG LADY who has a very fine soprano voice, and understands music theoretically, and who is experienced in Church music, desires a situation either in this city or in Brooklyn, in a Church Choir as leader, or otherwise.

The most satisfactory references given, and only a moderate salary expected. Please address a line to box 1530, New York Post office. April 25—3t$

GRACE CHURCH.

THE Pews remaining unsold will be sold at Public Auction in the Church, on Tuesday, 12th day of May, at 12 o'clock. May 2—2t$

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others.

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,

May 31—yly 140 Fulton street.

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,

Aug. 3—yly No. 449 Broadway.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENY ERBEN,

Sept. 7—yly Centre street, head of Canal st.

ORGANS FOR SALE.

TWO small Church Organs nearly finished, with five stops each, one in neat Gothic case, compass from CC to F in alt. The other in Grecian case, compass from GG to F in alt. They are of full, rich and brilliant tone, will be warranted and sold very low, on accommodating terms as the subscriber is about leaving the city.

Also, a small Parlor Organ in pine case stained compass from CC to F in alt, with one stop and half, Price $100. HENRY PILCHER,

March 14 7w 18 Vanderwater street.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE.

Aug. 9—yly 83 Anthony st. next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,

No. 80 and 86 Wooster street,

Dec. 9—yly near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12 1-2 cts. Information as to the price of Burial Plots, &c., can be had at the Vestry office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—yly.

PORTABLE COMMUNIONS SETTS.

THE subscribers have received by the last English steamer, a number of Portable Communion Setts of the purest silver, and the most beautiful patterns ever imported, which they offer for sale at a small advance from cost.

STANFORD & SWORDS, 139 Broadway.

The above will form most appropriate and enduring presents to the clergy. Mach 7—yly

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen by whom he has been heretofore patronized, Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq. WILLIAM ASHKETTLE,

Nov 15—yly 60 William street.

DEVOTIONS FOR THE YOUNG.

A MANUAL of Private Devotions for the Use of Young Persons. Price 50, 37 1-2 and 25 cts.

OPINIONS OF THE PRESS.

"This work consists chiefly of such selections from Holy Scripture, prayers, hymns and ejaculations, as are adapted to form the youthful mind to the habits of daily practical devotion."—*Churchman.*

"There is much in this little volume to commend it to parents for children; and if they were properly and early instructed in it, they would acquire habits of devotion and attention to the duty of private prayer, which would govern them through life, and be a safe guard against the temptations with which we are continually assailed. We think it a valuable little book, and do not doubt that it will be a very useful one."—*Banner of the Cross.*

"A beautiful little thing, and it would be well if parents would introduce it to the attention of their young charge, that so they might early learn the language of devotion. One or two of these fair pages might be taught to very young children, and thus they would grow up with the language of prayer and the words of Holy Scripture in their minds."—*Gospel Messenger.*

"This is an admirable little manual, containing devotions for morning and evening, and various occasions, all adapted to the capacities of young children, and chiefly in the very language of the Scripture. We most heartily recommend it, and should be gratified to have it find a place in every family, among the youthful members."—*Evergreen.*

"*We pronounce the book a very dangerous book to be put in the hands of children. Let Protestant Episcopalians beware of it.*"—Protestant Churchman.

H. M. ONDERDONK & CO.,

May 2. 25 John street.

THE BOOK OF COMMON PRAYER IN THE FRENCH LANGUAGE.

THE New York Bible and Common Prayer Book Society have now in the press an elegant 18mo. edition of the French Prayer Book, which it is expected they will be able to supply applicants, in various style of bindings, by the early part of May.

April 11—4t. Depository, 20 John street.

THE GENERAL PROT. EPISCOPAL S. S. UNION,

HAVE JUST PUBLISHED,

A MANUAL OF ORAL INSTRUCTION UPON THE BIBLE. 36 pp. 18mo.

THE FALL OF CRŒSUS. By the Author of the "Shadow of the Cross" and "The Distant Hills."

THE CRIPPLE OF THE RAILROAD.—a Library Book for Sunday Schools.

THE SHADOW OF THE CROSS, a new edition, in fine muslin and paper covers.

THE HISTORY OF JOSEPH AND HIS BRETHREN, 108 pages, 18mo. Library style.

IN COURSE OF PUBLICATION.

LUKE SHARP. By the author of "Tales of the Village."

THOMAS KENNIER, or *The Events of a Week.*

PRASCA LONPENLOFF, or *Filial Piety Exemplified.* A Russian Narrative.

THE HISTORY OF CHARLES JONES; *written by himself.*

GOTTERIED, or *The Hermitage.*

THE LITTLE MOUNTAINEER, or *I wish I could read.*

BEAR AND FORBEAR.

BAD HABITS.

THE DOVE.

☞ Orders and remittances for the above and other publications of the Sunday School Union to be addressed to DANIEL DANA, JR.

May 1 2t Agent, 20 John street.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers,	"	10 00
Manual of Short Prayers for Children,	"	1 75
Harmony of the Creeds,	"	2 25
Questions on the Book of Common Prayer	"	2 25
Collects from the Prayer Book,	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects,	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers,	"	10 00
Bible Companion, vol. 1, Old Testament	"	20 00
" " vol. 2, New	"	22 00
Quest. on St. Matt. part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising,	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library 81 vols. 18mo.—reduced price to poor schools $12.

The same, bound in 151 volumes of various prices. Total $21 83 nett.

The Children's Magazine, bound in 32 volumes of 144 pages each, price for the set, $6 63 nett.

The Juvenile Library, 6 vols, 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Agent,

Church Depository, 20 John street.

New York, April 6, 1844.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D. D., and George M. Marsh.
Burlington, Vt—N A Tucker, Esq.
Middlebury, Vt—Harmon A Sheldon.
Boston, Mass—Charles Stimpson.
Pawtucket, R I—David Le Favour.
St. Albans, Vt—G G Smith.
New Haven, Ct—Croswell & Jewett, booksellers.
Hartford, Ct—Henry S Parsons.
Philadelphia, Pa—R S H George, bookseller.
Albany, N Y—W C Little, Esq., bookseller.
Catskill, N Y—Charles B Pinckney.
Schenectady, N Y—A A Van Voorst.
Troy, N Y—Young & Hartt.
West Troy, N Y—George H Lewis.
Lansingburgh, N Y—Alex Walsh, Esq. (gratis.)
Poughkeepsie, N Y—E C Arnold.
Hudson, N Y—Milo B Root.
Newburgh, N Y—William Purdy.
Auburn, N Y—Thomas C Miller.
Geneva, N Y—R S Doolittle.
Utica, N Y—Isaiah Tiffany.
Watertown, N Y—J F Hutchinson, Esq. P. M.
Unadilla, N Y—A B Watson.
Oswego, N Y—Henry Adriance.
Buffalo, N Y—W B & C E Peck, booksellers.
Fayetteville, N Y—D L Farnham, Esq.
Newcastle, Delaware—Hon James Booth.
Baltimore, Md—H Colburn.
Chaptico, Md—J Biscoe, Post Office.
Princess Ann, Md—Wm W Johnston, Esq. P. M.
Alexander, D C—Bell & Entwistle.
Norfolk, Va—George Rowland, Esq.
Richmond, Va—Joseph Gill.
Wilmington, N C—A A Brown, Esq.
Charleston, S C—A E Miller.
Augusta, Georgia—G McLaughlin.
Louisville, Ky—Solomon K Grant.
Lexington, Ky—William Iucho.
Marietta, Ohio—Arius Nye.
Cleveland, Ohio—Lewis Handerson.
Quincy, Illinois—Henry H Hoffman, Post Office.
Chicago, Illinois—John H Kenzie, Esq.
Jackson, Michigan—P E Demill, Esq.
Homer, Michigan—Rev E O Hodgkin.
St. Louis, Missouri—R P Williams.
Natchez, Miss—Brevoort Butler.
Mobile, Ala—William Kerr, bookseller.
Halifax, N S—Joseph H Graham, bookseller.

CHURCHMAN PRINTING OFFICE, 11 SPRUCE ST.